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TERMS.

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For the Western Luminary.

A Review of Presbyter.

Analogical reasoning, is forcible, or weak, or good for nothing, in proportion to the points of resemblance between the things compared. If the points of resemblance are many, the argument is strong—if few, the argument is weak—if no resemblance at all, it is no argument but mere sophistry. Let us apply this *logical axiom* to the reasoning of *Presbyter*, to support the unconstitutional acts of the last Assembly.

Case 1st. With respect to the right of presbyteries to judge of the qualifications of their own members—or to re-examine ministers from foreign presbyteries, before they receive them in connexion with them. *Presbyter* refers to the following case, to prove that the General Assembly had decided, in 1831, that they had not the right. The act of the Assembly referred to, is as follows:—"The following overture from the Presbytery of Baltimore was received and read, viz: that after the 12th article of the 10th chapter of the revised Form of Government, the following be added: 13th. Every presbytery shall judge of the qualifications of its own members. On motion resolved, that it is inexpedient to grant the request contained in the above overture, or make any new alteration, at present, in the Book of Discipline;" therefore, (is the argument of *Presbyter* from this case) the General Assembly of 1821 decided that presbyteries had not the right to judge of the qualifications of their members.

Now reader, in order to see the sophistry of this mode of reasoning, and its entire inapplicability, understand the fact, that it had been previously submitted to the presbyteries, to revise the Form of Government; and the Presbytery of Baltimore requested the General Assembly to add a 13th article to the revised form, as stated above; and the General Assembly only decided that it was inexpedient to do so *at the present time*. Now, I ask any candid reader, whether the conclusion of *Presbyter*, from the premises, is correct; or does it prove that it was the mind of the Assembly that presbyteries had not the right of judging of the qualifications of their members? The premises merely prove, that the General Assembly deemed it inexpedient, *at the present*, to add a 13th article to the Form of Government. To deem a thing inexpedient *at the present*, surely does not decide that it is wrong in the nature of the case. Might they not have deemed it to be inexpedient at the present for a great variety of reasons? As that the right of presbytery in this particular had been sufficiently secured by previous articles, and therefore superfluous; or that it was a principle of *common sense*, that all associations had the *unalienable right* to decide who should be received into their connexion. By this conclusive argument, *Presbyter* would prove, that presbyteries are deprived of an *inherent right* that would prevent any body on earth from preserving its purity. Had the proposition been, *Is it expedient to add a 13th article to the Form of Government?* then the conclusion of *Presbyter* would have been fairly drawn from the premises—but as it is, it is evidently *sheer sophistry*.

And I would simply remark, that equally unfortunate is his argument taken from an adjudicated case of Mr. Glen, before the Synod of Virginia, to prove an *abstract principle*. For every body knows the fact, that an adjudicated case coming up from a lower to a higher court, *where a principle is involved*, may have many circumstances connected with it which will make the judgment of the court very different from what it would be, if called to judge only on *the abstract principle*. For example, suppose the abstract question of *involuntary slavery* is brought before an ecclesiastical judicatory, there is not one such court on earth, at present, would judge it right—but bring it up, involved, *as it is practised in America*, and the decision will be very different.

Case 2d. The proposition which *Presbyter* would prove in this case, is, that the General Assembly exercised a *constitutional right* when they formed the 2d Presbytery of Philadelphia, over the head of the Synod of Philadelphia, on the principle of *elective affinity*—that is to say, to form a presbytery within the geographical limits of another presbytery, already formed, and out of the members of that presbytery. Let us look at his reasoning to prove this proposition. He refers to a decision of the General Assembly in the following words:

"The General Assembly of 1821, formed a union with the Associate Reformed church. The term of union contains the following article: "The different Presbyteries of the Associate Reformed church, shall either retain their separate organization, or shall be amalgamated with those of the General Assembly at their own choice. In the former case they shall have as full powers and privileges as any other presbyteries in the united body, and shall attach themselves to the synods most convenient."

Here the Assembly that adopted our forms, by allowing those presbyteries to retain their former organization, which one of them at least did, allowed two of their presbyteries to cover the same ground—to be located on—and have jurisdiction over the same territory. It was left to their choice.

Why then is it so irregular for the General Assembly to allow the second Presbytery of Philadelphia to be located on the territory belonging to the first Presbytery of Philadelphia? It is in substance what was done by the Assembly that adopted our present forms."

His argument from this case, is, that the Assembly of 1821 sustained the same principle they did in 1834, in the case of the 2d Presbytery of Philadelphia, because they permitted a presbytery of the Associate Reformed church, on the articles of union, to occupy the same geographical limits that a presbytery of the Assembly occupied.

Now candid reader, when you examine fairly these two cases, you will doubtless like myself, be astonished to find that there is not one point of resemblance between them. When you examine the case of the 2d Presbytery, you find that it was formed by the Assembly, in direct opposition to the decision and remonstrance of the Synod of Philadelphia, who had the *constitutional right* to form a presbytery in their own bounds, and in direct opposition to the constitution of the church, which says that a presbytery shall be formed by *geographical limits*. Now let us look at the case from which he draws his *analogical argument*. It is simply this, the *Associate Reformed church*, a separate body, had a presbytery that covered the same *geographical limits* that was covered by a presbytery of the Assembly. A *union* is formed between the two bodies, by certain articles of agreement: one of which is, that the presbyteries of the *Associate Reformed church* shall either amalgamate with the presbyteries of the Assembly, or retain their *separate organization*: One of them chooses to retain its *separate organization*, agreeably to articles of agreement between the two parties, which (as *Presbyter* says, and we will admit his statement as true, although we are ignorant of the fact) covered the same *geographical space* that was covered previously, by a presbytery belonging to the Assembly. Now reader, I appeal to your good sense and candor, after a fair statement of the two cases, is it fair,—is it not *sophistical in the extreme*, to argue from an extraordinary case, founded upon an article of compromise between two separate bodies, to sustain a decision of the Assembly, as in the case of the 2d Presbytery of Philadelphia, which is a perfect outrage upon all the principles of the constitution of the church, and its uniform practice since its organization? How would you treat an argument of this kind, to argue you out of your *constitutional civil rights*, to establish *despotism* either in Congress, or the *Executive department*? And is your civil more dear than your *religious privilege*.

But, let us briefly review a case, which *Presbyter* introduces to prove the *new doctrine*, of the power in the General Assembly to form a presbytery on the principle of *elective affinity*. In 1800, a presbytery was formed—in 1804, for some cause not stated, it was dissolved, and its members directed to unite with three different presbyteries. A dispute arose between two presbyteries, respecting the territory vacated by the dissolved presbytery. The case of dispute came up to the Assembly of 1822. The Assembly decided that the territory in dispute, should be divided between two presbyteries: granting the privilege at the same time, that any congregation established within the vacated territory, might unite with either of the presbyteries to which it had been assigned, at pleasure. *This, says Presbyter, looks like elective affinity*—and adds, by way of pun. *This was done while the Assembly was professedly sound in doctrine and order!!*

Now what is the principle he wishes to sustain by a reference to this case? Why, this—because the Assembly in 1822 left it optionary with a congregation which had been in the bounds of a presbytery now dissolved to unite with either of two adjoining presbyteries, according to its choice; ergo, the Assembly of 1834, had the right to form a presbytery on the principle of *elective affinity*, over the head of a synod, and contrary to its decision and remonstrance. If you reader, can see any analogy between the two cases, I humbly confess your sagacity is beyond any thing I possess. Or shall we form the argument thus—The Assembly of 1822, *when orderly*, granted a favor to certain congregations; and therefore in 1834 when *disorderly*, it had the right to *consolidate all the powers of the subordinate judicatories, and establish despotism*. Had this been the argument, I believe it would have been fully sustained by fact.

The writer had reviewed the piece of *Presbyter* thus far before he was apprised that it had been reviewed by another person. Having since seen the review, he thinks it such a complete refutation of *Presbyter*, that he deems a farther review unnecessary—and only requests a publication of his review as above, because the testimony of two individuals, to certain facts, on which they had previously no correspondence, is better than one. There never was a more important question submitted to the churches for their consideration. It is simply whether the General Assembly has the right to set aside the constitution of the church—to consolidate the specific powers of the inferior courts, and to establish *despotism*. Surely the church will be awake to her rights and not suffer them to be taken away, by inconclusive reasoning or sophistry.

The churches ought to know, that the cause of all the turmoil and difficulty into which she has been thrown, will admit of the following analysis:—Some two or three members of the Presbytery of Philadelphia, had imbibed some *notions* that these brethren thought not altogether orthodox—that they might enjoy their opinions undisturbed, they united together and requested the Synod to which they belonged (Philadelphia) to form them into a separate Presbytery, by way of *Elective Affinity*. The Synod however willing they might have been to gratify the brethren, found they could not, because it would be a violation of the constitution of the Church. They therefore refused granting their petition. They, determined in their purpose, complained to the General Assembly of harsh treatment by the Synod and prayed the Assembly to do for them (spairala gratia) what the Synod had refused to do—The Assembly moved with great compassion for the dear brethren; and by a constrained construction of the constitution—*as that all the powers of the subordinate courts were lodged in their hands*, granted their petition and formed them into an *elective affinity Presbytery*. The Synod believing that this child of the Assembly was illegitimate, refused to take it under their fostering care. The poor child being thus cast off, went again to its mother, (the General Assembly) crying out bitterly against the cruelty of the Synod, and prayed most piously that they would not abandon their offspring. The Assembly moved with great maternal compassion, granted the dear child's petition, and that it might no longer be disturbed by the cruelty of the Synod of Philadelphia, made a new Synod, and placed its child under its fostering care.

FAIR PLAY.

Revivals.

Mr. Editor:—The following propositions, which appear to me, to be plain truths, are commended to the consideration of your readers:

1. *Our country cannot be evangelized, without extensive and powerful revivals of religion.* There are many people in our cities and towns, where the gospel is preached, who attend no church, who have in fact no religion, deserving the name; and there are very many in districts of country inadequately supplied with religious instruction, who are also destitute of religion. The number of such is increasing—and increasing far more rapidly than the church of Christ. Instead of keeping pace with the growth of our population, the church appears to be losing her relative influence. Is not this a true representation of the state of things? If so—how can it be expected, that with a number of ministers wholly inadequate to meet the spiritual necessities of the people, our country can ever be evangelized, without *extensive and continued out pourings of the Holy Spirit?*

2. I consider it a plain truth that if the standard of orthodoxy were exhibited to the view of *all* the people of our country by a faithful ministry—it would still remain under the dominion of error and sin without revivals. I love orthodoxy, or in other words, I love the truth in all its purity, and fair proportions as revealed in the Gospel—but forms of sound words can not subdue the pride and stubbornness and unbelief and prejudice and enmity which predominate in every unrenewed mind. Other power, than that of orthodoxy, is needed, greatly needed to save the souls of men. I would not that brethren should think *less* of truth, but I do desire them to think *more* of the Holy Ghost, and to pray more for his enlightening, converting, and sanctifying influences. Without his powerful agency, thousands who have been familiar with the forms of orthodoxy will sink into the pit of perdition.

3. *There is urgent necessity for united, earnest and persevering prayer, for the descent of the Holy Spirit.* Instead of evangelizing *the world*, the churches will never evangelize our *country*, unless the work of the Lord in the conversion of sinners shall extend and advance more rapidly than it has done the last ten years. Why should the minds of Christians be diverted from this work? Why permit unbelief, irreligion and error to prevail through the land? Why not call on Him who answers prayer, to establish his kingdom, and cause truth and righteousness to triumph in every part of our country? Then we might hope that the same almighty power would accompany efforts put forth to evangelize the world.—*Southern Religious Telegraph.*

Presbyterian Church in Virginia.

ITS ORIGIN.

The following particulars are derived from an article published fifteen years ago, in a magazine of which the late Dr. Rice was then editor. It was communicated to him by a gentleman of the highest respectability, who had received the details orally from Rev. James Hunt in his old age. It is also corroborated by other evidence.

About the period from 1740 to 1745, there were no dissenters from the Episcopalian or established church of Virginia. Absentees from public worship for a number of Sabbaths were liable to a fine. Four gentlemen, of whom Mr. Hunt's father was one, became convinced that the gospel was not preached in their church,* and absented themselves on the same day, though each did so without the knowledge of the other. They were soon after summoned to court and fined; and here for the first time each one of them learned that he had three neighbours as companions in faith and tribulation. They agreed to meet alternately in each other's houses on the Sabbath, with their families, where they prayed and read the Scriptures, and Luther's Commentary on Galatians, an odd volume, which by some means fell into their hands, and possibly one other religious book. Previous to this they knew nothing of any social worship, except in the church. Curiosity was excited; numbers begged for admission, their houses became crowded; and What shall we do, was the general cry, while the leaders themselves knew not what to do or say. But a good number were healed by the word that wounded them, and rejoiced understandingly in Christ Jesus.

Their numbers still increasing, they built first one and then another of what they called "reading houses." Now the first four leaders were summoned before the governor and council, for holding an unlawful religious conventicle. They were placed in an awkward situation. They could not deny that they were a religious society, but *what* they were, they could not make out. They did not entirely agree with Luther, and therefore decided that they were not Lutherans. They knew of no other dissenters but Quakers, and Quakers they were not. In this state of perplexity, they set off for Williamsburg.

On his way, one of them who rode alone was driven by a shower into a lonely house. To divert his mind, he took from the shelf an old dusty volume which proved to be an old Scotch Presbyterian Confession of Faith. He found his own sentiments embodied in a system. The owner would not sell it, but gave it, as a thing of no use to himself. He showed it to his companions, and they all agreed to adopt it as their confession of faith. When interrogated as to their faith by the Governor and Council, they presented the new found book. This helped them with the Governor, who immediately said, These men are Presbyterians.† The Council, however, were not so liberal; and they began to inveigh bitterly against the unfortunate culprits, when a very unusual thunder shower came on suddenly, and filled the whole convention with solemn awe. When it abated, the accused were dismissed with merely a gentle caution not to excite disturbance in the neighborhood. They ever afterwards regarded that shower as one of the many providential interpositions that favored and protected them.

They subsequently continued their meetings and prospered, till some among themselves began to adopt new opinions and produced some alienation. This was happily soon healed by the preaching of Mr. Robinson, of whom they heard as laboring in the back counties; and on their express invitation he came among them preaching the kingdom of God. His coming overflowed the "reading house" with hearers, and they repaired to a grove. "A divine energy attended his labors. Many were the conviction is, many the hopeful conversions." After a considerable time, having reduced them to some sort of Presbyterian order, he left them.

The people made a collection, to compensate his services and express their gratitude. He refused it, as he had a fortune himself, and would not give their enemies occasion to say he was of a mercenary spirit, and thus injure their cause. The offer was repeatedly made, and still firmly declined. At length, finding the sum in his portmanteau on the morning of his departure, he accepted it, remarking that he would appropriate it to the use of a poor young man of his acquaintance, who was struggling hard in preparing for the ministry; adding, "as soon as he is licensed, we will send him to *you*." The young man's education was expedited by this help. When he was licensed, the Presbytery, on motion of Mr. Robinson, directed him to visit Hanover county in Virginia. The stranger came. It was Samuel Davies—President Davies afterward—an eminent and successful preacher, whose praise is to this day in all the churches of Virginia, and all the churches of the Union.

*Hanover.

†The Governor, Gooch, had been educated a Presbyterian; but for the sake of office, or some other motive, had joined the Episcopal church.

Remarks on the Monthly Concert.

Why should not Christians feel under indispensible moral obligation to attend the Monthly Concert? They feel obligated to labor for the instruction of the heathen, the conversion of the world to Christ. Many are willing to devote to this object a considerable share of their property, and some are ready to leave home and country to devote their lives to this work. But money and missionaries will never convert the heathen, no, not one of them, without the blessing of God. And that blessing will be given in answer to prayer. Such is the revealed purpose of God. "I will yet for this be inquired of by the house of Israel to do it for them". This declaration of Jehovah, it will be remarked, relates to the house of Israel in their social devotions rather than those of individual retirement. It refers, therefore, especially to the monthly concert for prayer as this is the only season when the people of God professedly unite their supplications. This is the season of all others when the House of the spiritual Israel come to inquire of the Lord. Why then should this part of the system of spreading the gospel be so neglected? Is it not a fact that in some places professors of religion, living in the neighborhood where the concert is held, do not go out of their houses to join in this inquiring of the house of Israel? And are there not many church members in our land who hardly know what the concert means, or what is the object at which it aims? If this is to any extent the fact, then how is the indifference to be accounted for? Is it because these professors feel no interest in the conversion of the world? But, in other respects, they appear to manifest an interest. They talk about missions to the heathen as if they felt an interest, and they occasionally give something for this purpose. Can it be that it is all said and done hypocritically? The time has been when it was more customary to pray in appearance at least, than to give money. But the custom is now changed, and as man is prone to extremes, we may apprehend an injurious extreme in the neglect of prayer. But we cannot admit the conclusion that those who neglect the monthly concert do in every instance feel no true interest in the conversion of the heathen. How then are we to account for that neglect? Do they feel unwilling to acknowledge God in this work, or are they insensible of their dependence on him for the blessing? This does not amount to a satisfactory reason, because the persons implicated do in other things acknowledge God and appear to take pleasure in it. They receive God in their families, at their tables, and in the sanctuary. They acknowledge God as the only efficient agent in the renewal of sinners around them, and appear to feel that all means, without his power will avail nothing. They pray to God for the power of the Holy Spirit to be shed forth upon the hearts of sinners, after all the efforts of men, and the possession of the common means of instruction. They appear to accord with respect to these things with the Apostle Paul, when he says, "I have planted, Apollos watered, but God gave the increase." So then, neither is he that planteth any thing, nor he that watereth, "but God that giveth the increase." Why then should they neglect to pray for the heathen, and especially neglect that season when the house of Israel comes to inquire of the Lord for the conversion of the world? The mystery is inexplicable, and especially at this day, when there appears in other respects, to be a growing interest manifested in the subject of missions. But whatever may be the reason or reasons, it may not be amiss to hint at one or two consequences which must follow a neglect of the monthly concert.

The success of missions will be prevented. However great may be the funds or the talents devoted to this work, yet the Lord will frown upon them; he will blast them, as mere efforts of human pride and self-sufficiency, if his name and honor be not connected with these enterprises. And "except the Lord build the house, they labor in vain that build it"—"Except the Lord keepeth the city, the watchman waketh in vain." This is a truth that man may forget, or lightly esteem, but God is jealous for his own honor. "Them that honor him, he will honor while they that despise him shall be lightly esteemed."

By neglecting the monthly concert as a part of the system of converting the world, we leave the ground that all true believers have stood and acted upon in their endeavors to build up Zion. Ancient believers, who showed their faith by their works, were men of prayer. And so did Abraham, Isaac, and Jacob. Moses was a man of prayer. He did not attempt to pass the Red Sea without lifting up his rod as a token of prayer and faith. If we neglect the monthly concert, then we abandon the ground of the faithful, and in practice say, that we are competent to convert the world by our own strength.

If we neglect the monthly concert we leave it at least doubtful whether we are sincere in any other effort or sacrifice for the good of Zion or the salvation of men. If we do not ask God to bless our efforts, it is doubtful whether we really desire that they may be blessed.

Professed friends of Christ and his kingdom, can you consistently neglect the monthly concert? Will you not now resolve in the strength of the Lord, that, Providence allowing, you will not be absent from these seasons of inquiring of the house of Israel? And will you not speak a word, or hand this address to your neighbor, who is not present this evening to hear the word of exhortation?—*Evan. Mag.*

The Priest who has renounced Romanism.

Our readers have been informed of a Mr. Samuel B. Smith, late a Roman Catholic Priest, who was connected with the Romish church sixteen years, and who has promised to make developements respecting that communion for the benefit of the world. We have received the first number of his weekly Journal, entitled "The Downfall of Babylon." His first chapter is "on the moral corruption of the Popish monarchy, Monks, Nuns, and People." This chapter is chiefly introductory, relating to the principles by which he shall govern his disclosures, and particularly of the manner in which he bowed his understanding to the doctrine of the Roman church, of which he "drank deeply."—This revolutionized all his moral perceptions; & we believe that he must be a very deficient Romanist, who doubts this "infallibility." Nor is her principle can justify the absurdities that the initiated must receive. In the first number is commenced the historical sketch of a Nunnery, which is but just sufficiently stated to excite curiosity. We make a brief extract, at the end of which are the words "to be continued."—*Christian Watchman.*

In order to present the subject that lies before us, in as clear a point of view as possible, I find it necessary to inform the reader that the Nunneries circumjacent to that of which I am now treating, and which are numerous, are supported by the profits arising from their boarding schools, which are under the direction of the nuns. The nearest Nunnery to that under consideration, is at the distance of about twenty miles. This, which I call the Nunnery of the wilderness, forms, however, an exception to any other with which I was acquainted. Here there was no female school.—The number of the inmates was not permanently fixed. Sometimes it was greater, at other times less; they would come to this from other Nunneries, while others would return back again from this to those at a distance.

Previous to my arrival at this place, the Nuns, without exception, were admitted to the Communion of the Eucharist, as often as the visiting Priest, under whose spiritual guidance they were entrusted, came to hear their confessions. I say without exception, in a general way: if exceptions ever occurred, they were rare and solitary; consequently, as the doctrine is that none but those who are in a state of sanctifying grace are allowed to receive a sacrament, they must always have been looked upon as being in that holy state. After my arrival, however, things assumed a different face. —It was observed that instead of a general reception of the Eucharist or Sacrament of the Lord's Supper, many of the Nuns ceased to be partakers thereof. This, at length, reached the ears of the Bishop; the Superieure or Abbess of the House having written to his Lordship on the subject. The Bishop, therefore, having an interview with me, seemed desirous of knowing my reasons for withholding the Communion from the Nuns. My answer was, "Reverend Father, I act in accordance with my conscience; and you know that, according to the Seal of Confession, I am not allowed to communicate to you, or to any one else, either directly or indirectly, what is disclosed to me by the Nuns in their Confession; therefore, I beg you not to interfere in this respect. You have placed me over the Nuns to direct them to their spiritual concerns, if you judge me incompetent to the task, remove me; but, my Lord, so long as they are under my direction I will endeavor to lead them in the way I think they ought to walk." His Reverence was considerably piqued at what I said, and he observed, "I see, Sir, that you are unacquainted with Nuns."—"I do not understand your meaning, Reverend Father," was my reply: "I endeavor to discharge myself of my duty in regard to them, as well as to the other classes of my penitents; and if I am unacquainted with Nuns, there must be something about them more mysterious or more hidden than I am aware of."

From the New York Observer.

A Catholic Book Reviewed.

I happened to lay my hand the other day on a little book entitled "The Christian's Guide to Heaven, a Manual for Catholics," to which was appended some hymns. The book was published in Baltimore, by a respectable Catholic bookseller, and under the sanction of the Archbishop.—Well, says I to myself, this is good authority. I will look into this book. I know what Protestants say of Catholics. I will see now what Catholics say of themselves. And I like the way of judging people out of their own mouths, so far as reply is concerned. I resolved that I would compare the statements and doctrines of this book, professing to be a guide to heaven, with the statements and doctrines of that bigger book, which is the Protestant's guide to heaven. You will know that I mean the Bible. That is our manual—that the guide we consult and follow. However, if a book agrees with the Bible, that is enough.

So I began to read; and one of the first things that I came to was, "Conditions of plenary indulgences." Indulgences! thought I. What does a christian want of Indulgences? He is apt enough to indulge himself. And how are indulgences to help him to heaven? I should rather pronounce *self-denial* the road. And indulgences, not *partial* but *plenary!* I should think plenary indulgence, on any condition, was enough to ruin one. If by indulgence the Catholics mean pardon, they have chosen an unfortunate way to express it.—Why not say *full pardon*, instead of plenary indulgence? But I suppose pardon expresses what God exercises, and indulgence what the church grants. I should like to know, however, what right the church has to grant any thing of the kind.

Well, the conditions enumerated were *four*. I took note only of the *first*, which was in these words: "To confess their sins with a sincere repentance to a priest, approved by the bishop." —This begins very well, and goes on well for a time. Confession of sin with sincere repentance *is* truly a condition of pardon. "If we confess our sins, He is faithful and just to forgive us our sins." But what a pity the condition did not stop there, or if any thing was added in regard to the object of the confession, that it did not designate God as the being to whom the sins should be confessed. The sins are all *done* against him, and why should they not be *told* to him? I cannot get rid of the notion that we ought to confess our sins to God, the Being whom we have offended by them. But no, says this guide to heaven, the confession must be made to a priest. It is good for nothing without it. If the publican of whom we read, had lived now, it would have been quite irregular, according to the Catholic notion, that he should have gone down to his house justified, when he confessed on y to God. And the penitent must take care what sort of a priest it is to whom he confesses, else he might as well remain impenitent. It must be a priest *approved by the bishop*. Well now this is a *queer* arrangement that our pardon should be suspended on such a condition—that angels, in other words, must wait before they express any joy that a sinner has repented, until he has gone and told his sins to a priest, approved by a bishop! Who suspended it there, I wonder? Not Isaiah. Read the 55th chapter. Nor Peter, nor Solomon, nor John, nor Paul. Read them and see. There is not a word in the Bible about confessing to a Priest. So I found that the two guides did not agree in this matter. The Catholic manual said the confession must be to a priest; but the Holy Scriptures insist on no such thing, but direct that the confession be made to God.

This thought occurred to me. What if a sinner confesses his sins with a sincere repentance, though not to a priest, what is to be done with his soul? Must pardon be denied him, and he be consigned to perdition, because though he confessed penitently, yet he did it not to a priest? Really this is making rather too much of the priest. It is making too important a character of him altogether. I do not believe that our salvation is so dependent on the deference we pay to the priest.

Before the conditions, on one of which I have been remarking, are mentioned, there is this general statement: "Plenary indulgences granted to the faithful *at the following times:*" and then follows a specification of *nine* different seasons, when plenary indulgences may be had. I did not know before that pardons were confined to any set times. I always supposed that they might be had summer and winter, night and day, and at any hour of either—in short, whenever a penitent heart breathes its desire to God. My mistake must have arisen from the fact that I have been in the habit of consulting the Bible in these matters. I never saw "The Christian's Guide to Heaven" before in my life. I have always used the Bible as a guide for want of a better.

Now that I am on the subject of confession, I may as well make another reference to the manual. There is an article or chapter headed "The Confiteor." In it, the person wishing to be guided to heaven, makes this confession, from which it will appear that Catholics do not confine their confessions to the priest, but extend them to many other beings: "I confess to Almighty God, to blessed Mary, ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned." Now I do not see the use of naming so many. The confession, I think, should have stopped with the first mentioned—Almighty God. What have the rest to do with it? How is it any of their business? The person has not sinned against them. Surely every sinner may say to God, "Against thee, thee *only* have I sinned," since David could. Besides, this coupling of these creatures with the Creator, as worthy equally with himself, to receive our confessions of sin, savors strongly of idolatry. Confession is made to them on the same principle that prayer is. Each is an act of worship

—one of those things which should be confined exclusively to God. I wonder the Catholics will not be satisfied with one great and glorious object of worship, God, the Father, Son, and Spirit. Why will they, in their devotions, associate creatures with the Creator? The book I am reviewing contains numerous and very decisive examples of it. I shall continue the review in my next. M. S.

POPISH SCHOOLS.—Four young ladies from a town in Windsor county, have during the last summer, been in one of the nunneries at Montreal. All are from Protestant families, and the mother of one a member of a Congregational church. Now while Catholics assure Protestant parents that no privileges will be debarred their children as Protestants, the facts in respect to these young ladies are, that on their arrival, their Bibles, tracts, and all Protestant, religious books were taken from them, and they were not allowed to use them. They were not allowed to walk out without a nun for an attendant, nor were they permitted to attend any other place of worship than those of Catholics. We do not know that these young ladies have been converted to Romanism as our informant does not say; but we notice that the same discipline obtains there as in other Catholic schools, and we have no doubt the objects and aims and arts are the same; and if these young ladies are not converted to Romanism, it will probably be because they are not permitted to remain long enough for the poison to operate.—*Vermont Chronicle.*

THE PROTESTANTISM OF BRITISH MINISTERS.—Lord Brougham, according to the London Papers, lately attended the celebration of High Mass in a Popish chapel—Lord Althrop's brother lately turned Roman Catholic—Lord Althrop and Mr. Littleton, held such communications with Daniel O'Connell as broke up the Government—Mr. Littleton, when in South America, had his child baptized by a Popish Priest—Mr. Littleton is son-in-law to the Marquis Wellesley—the Marchioness Wellesley is a Roman Catholic, and has even, of late, gone in state to a Popish chapel in Dublin—Priests have violently burned Bibles, and escaped—British officers have been cashiered for refusing to take part in Popish processions in honor of dead men's bones, and refused redress by Protestant rulers. What does ail this mean?

A Roman Catholic Layman in a communication which appears in the National Intelligencer, charges the Rev. Dr. Miller of Princeton, with publishing "a mass of glaring falsehoods" respecting the principles of the Romish church, and challenges him to the bar of the public, to sustain the truth of his statements. The controversy, it appears, must go to the political press. The writer would awaken the sympathies of politicians in behalf of his sect. We hope the Dr. will meet him on the ground he has chosen, and put him to silence by evidences from the works of approved writers of the Romish church.—*South. Rel. Telegraph.*

For the Western Luminary.

The Illustration.

The last Sabbath School Concert was well attended. An unusual solemnity appeared to pervade the assembly; every eye was fixed, and every bosom seemed to feel. One, and another had spoken of their hopes and their fears, their prospects and their plans—and then a death-like stillness reigned. If there was a single movement, it was but the flickering shadow of the lonely lamp, as it danced upon the walls of the consecrated building. Have you any encouragement for us? said Mr. ———, who conducted the exercises to Dr. ———. The Rev. and venerable Minister arose and said,

Yes, my Friends, we have every thing to encourage us. We are engaged in a cause, designed no doubt, by the Great Head of the church, to purify the heart, renovate society, and bring the world to own its long neglected Saviour. It is by the influence of the blessed Bible, taught to little children, as it is in the Sabbath School, that he intends, ere long, I trust, to usher in the dawning of millennial glory; and you, Teachers, can be co-workers with your Redeemer. Rejoice then. Be up and doing; for soon, you must pass away. Be affectionate, be zealous, be persevering, in the teaching of that word; leave the event to God, and he stands pledged by oath, to bless your labor; and sooner or later, he *will do it;* while those who are left without that teaching, will grow up the fit subjects of Jehovah's wrath. I'll give you an illustration:

Two months since, a young gentleman and lady were married in my neighborhood, with flattering prospects of future happiness. In six weeks, by a sudden attack of fever, they were laid just on the verge of the grave. Mr. ———, had a praying mother, who brought him up herself, and in the Sabbath-school, to commit to memory many, very many texts of scripture. But he grew up without religion, an enemy to God. Sudden sickness, and threatened death, did not awake him to a sense of his danger. The Mother was in an agony. She retired to pray, and then returned. "My son," said she, "you must die. Oh flee to the Savior, or you are lost; how long have you fled from him! but even now, he bids you welcome to his arms." He listened, and felt his danger. Light broke in upon his soul. He saw himself the vilest sinner upon earth, and in the most forcible language in all the Bible, he described his own vileness, and lost condition. It was the verses he had learned many years before in the SABBATH-SCHOOL! and though for all that time, they had been forgotten, they now broke upon his memory with a meaning he had never known before. They told him his condition, and pointed him to the only refuge, with an energy and a plainness more than human; to that Refuge he fled, and died rejoicing in hope of Heaven.

The young partner of his bosom had been educated differently. Her parents were high in the world; their doctrine was that Sabbath-schools were injurious, that the minds of children ought not to be biassed in favor of any religion, but ought to be permitted to grow up unrestrained, and then choose for themselves. And so they educated their darling, and lovely daughter. As might have been expected, when she grew up, she made no other choice than to neglect all religion, and serve her teacher, Satan. Of Bible religion, she knew nothing. And when told of its necessity upon a sick bed, her mind was in perfect confusion, she knew not where to begin, or what to do, she seemed

"In endless mazes lost."

She could understand no more than that endless wrath awaited her. God appeared to veil his face in anger—the Savior to turn his back, and the Holy Spirit to take his eternal departure. Her wretchedness was amazing. For half a mile were heard her screams of agony, in fearful forelodings of "The wrath to come," and in such a state as this, she died. Q.

For the Western Luminary.

Decisions of the last General Assembly, or Presbyter vindicated against the "Reply of a Ruling Elder."

It is asserted by some brethren that there exist great evils in our church. When the alarmists are asked for proof of the existence of these evils, they refer to some of the decisions of the last Assembly. Now, if it can be shown that these decisions which they adduce as proofs of recent corruption, contain merely the same principles which former General Assemblies have recognized in days during which we all agree that the church flourished in purity, the proof of recent corruption is completely overthrown. A Presbyter has attempted to do this. He has noticed the several cases in which the decisions of the last Assembly are complained of as evincing a recent and wide departure from the past integrity of our church; and *he has produced decisions of former Assemblies recognizing the very principles now regarded as innovations.* This seems to be a most simple, natural, and conclusive mode of reply to the charge of innovation and danger, which is echoed from various quarters. But this mode of procedure, the Ruling Elder would hint, implied a distrust, on the part of Presbyter, that the proceedings in question could be defended by constitutional argument. "It seemed to me rather singular," is his opening remark, 'that in a long article on important constitutional questions, there should have been not one reference to the constitution itself.' The Presbyter was concerned to prove not *the unerring wisdom of the last Assembly* —but merely that *their decisions were similar to those of their predecessors.* The constitutionality of their acts has been defended—but that was not the business *which Presbyter then proposed.*

1. The first decision complained of is in these words:—"A due regard to the order of the church and the bonds of brotherhood require, in the opinion of this Assembly, that ministers dismissed in good standing, by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing subsequently to their dismissal." As this resolution was originally brought up before the Assembly, there was another clause prefixed to it, as follows: "While this Assembly do not deny the right of any Presbytery, when it is deemed proper to do so, to examine into the qualifications of persons applying for membership; yet a due regard &c." A motion was made to strike out all of the resolution that follows the word membership, and thus only retain the declaration of the right of Presbyteries to examine any applicant. This was negatived. A motion was then made to strike out the first clause, and retain only the declaration that a regard to order and brotherhood require that a certificate from one presbytery should be received by another, as sufficient testimony of a minister's character and orthodoxy. This was passed. But is there any denial in the resolution as it now stands of a Presbytery's *right* to re-examine? None. Many who voted for it did not doubt the right: but they all saw that some resolution was required in the present state of things to prevent the undue exercise of this right. If it be not a right to be used *only in very special cases, of what use is our relation to each other as sister Presbyteries?* And yet so wildly and indiscriminately has this right been exercised, that an aged preacher of the gospel, whose praise has been in the churches for upwards of 20 years, whose orthodoxy was inquestionable, who had published a system of divinity which was considered sound even down to non-essentials, who, (to use his own declaration,) believes in every phrase of our Confession in its most obvious meaning—even such a man was examined by the First Presbytery of Philadelphia when about to take charge of a church to which he was recently called in that city. Such conduct, the Ruling Elder will certainly allow is the very excess and agony of gnat-straining; and calls loudly for some expression of sentiment to correct the perverted notion which generated it. The right of presbyteries is not in danger—but to give prominency to it by *a new affirmation* of it was unnecessary, while it *was necessary to show the importance and propriety of giving, in all ordinary cases, the highest credit to a proper certificate.* Both those principles are important; and as the one had been established before, most fully and explicitly—it was time that the other should receive the same attention. The Ruling Elder himself says he would not send down to the presbyteries an overture stating that, "Every presbytery shall judge of the qualifications of its own members"—because he thinks it useless, as they possess the power already. To this we agree. The reiteration of this principle now when it has been so long established would only lead to the erroneous idea that this right should be more frequently exercised, and thus sanction an abuse of it which had already commenced. There is about as much use for such a declaration as there would be for a sermon proving the sinner's inability to a congregation of Antinomians. It is sound doctrine—but ill-timed. They rather need an exhibition of man's accountability. The Ruling Elder grievously mistakes the resolution of the Assembly when he asserts that they "attempted to deprive the presbyteries of an important and inherent right, and thereby place it in the power of one unsound presbytery to corrupt the whole church." If there were such a presbytery, we would reject the testimonials of one of its members applying for admission to a sound presbytery, and then justify our exercise of a power, whose exercise is only right in very special cases, by showing that the presbytery from which he came was unsound. This would be orderly, and lead to the extirmination of all corrupt portions of the church, as soon as they should begin to exist.

The last Assembly, with the Assemblies of 1832 and 1833, recognized the principle of elective affinity—that is, the principle that the churches in a certain definite territory might belong to either of two presbyteries, according to their respective preferences. This is complained of as a mournful departure from the good old way. But Presbyter cites the case of those presbyteries which came to us from the Associate Reformed church and were permitted to retain their distinct organizations, and cover ground identical with that already occupied by others of an old presbytery. How does the Ruling Elder escape the proof of this case? *Here is a distinct recognition of the principle that two presbyteries may co-exist on the very same territory.* It is in vain to say, those Associate Reformed Presbyteries were not created by us. They were *not created Associate Reformed Presbyteries,* but *they were created General Assembly Presbyteries by us,* and by the very act, by which we created them such, we told them they might cover ground already occupied by other presbyteries.* "Ah! but," it may be said, "we did that in former times for the sake of enlarging our church by such an addition of strength; for we knew that those presbyteries would not join us, if we forced them to merge in our presbyteries that were already organized." Shall we then create elective affinity presbyteries for the sake of *enlarging* our church; and shall it be wrong to do it another time for the sake of *preserving its peace,* and separating brethren from those who bite and devour them? The affinity that made the members of the Associate Reformed Presbyteries hold together and preserve a separate organization, was their love of their old presbyterial usages—the affinity which makes the second Presbytery of Philadelphia cling together is the desire for harmony and peace when they come up to the Lord's court to consult for the interests of Zion. Is the former affinity to be praised and the latter condemned?

The other case of elective affinity cited by a Presbyter, is the act of the Assembly of 1822, by which it assigned the territory of Greenville presbytery to the presbyteries of Concord and Union, but allowed any congregations in this territory to join the Abingdon presbytery if they should deem such a measure conducive to their welfare. In reply to this case the Ruling Elder says, "by the principles of this decision, if any of those congregations attached themselves to the presbytery of Abingdon, the territory occupied by them would be also attached; and the boundary line fixed accordingly." Here is a singular mistake of the Ruling Elder; for the Assembly did not leave the boundary line *to be* fixed—*they fixed it themselves.* They *specified a certain line* called the Limestone boundary, and said *this line* shall be the boundary between the presbyteries of Abingdon and Union; yet they left any of the congregations on the Union side of *the fixed boundary to place themselves under the care of the Abingdon Presbytery.* The fallacy of the Ruling Elder's mode of evading the force of this case could be further shown, if time and space permitted—but it is useless—his interpretation of the decision is contradicted by the plain meaning of the terms in which it is expressed.

The Ruling Elder tells Presbyter he "must look a little farther into the old minutes" to find a real case of elective affinity. The cases already adduced are sufficient to satisfy a reasonable man—but to oblige a Ruling Elder he shall have some additional cases.

The first is found page 27 of the minutes of 1826. The Union presbytery petitioned the Assembly for leave to receive under their care the churches organized among the Cherokees, "although," as the petition states, "some of the churches are within the territorial limits of other presbyteries." The petition was granted and yet no change was made in the old boundary lines of the presbyteries which included these churches that were now set off to another ecclesiastical jurisdiction.

But we find, *even as far back as* 1794 that it was not deemed a violation of order for a church in the bounds of one presbytery or synod to belong, under peculiar circumstances, to a different presbytery or synod. In the Digest, page 39, we find the following resolution: "That the river Potomac be the boundary line between the synods of Philadelphia and Virginia, except the congregation of Alexandria, which shall belong to the synod of Philadelphia." Here a definite boundary is assigned to the territory of each synod, and yet a church on one side of the boundary is attached to the synod on the other. Will it be said here that any other boundary is laid down than that of the Potomac? Was the *territory* of the Alexandria congregation embraced within the boundary line of the Philadelphia synod? Certainly not; for that would leave the boundary at this point unfixed, or rather there would be no boundary line between the synods specified at this point, as *a congregation has no definite territory.* If it had been intended to set off the territory on which the Alexandria church was located to the Philadelphia synod, it could have been easily done by making the line diverge from the river above Alexandria, sweep round the city, and falling upon the river again below the city, follow thenceforward the course of the Potomac to its mouth. *Thus the line could have been easily specified,* if it had been considered as important to include Alexandria in the bounds of the Philadelphia synod. But as the case stands, either all the territory south of the Potomac belongs to the Virginia synod, or there is no boundary fixed. The last Assembly exhibited their views of the principle of elective affinity, most explicitly, by a formal resolution, in the following words: "Resolved, that, except in very extraordinary cases, this Assembly are of opinion that presbyteries ought to be formed with geographical limits." This is a view of the subject from which we think that few will dissent. No one would think of breakfasting every morning on calomel—yet it is occasionally a salutary potion. The corporeal, the civil, and the ecclesiastical system, are each often benefitted by the application of agents or principles, which in their ordinary states would injure them. The man who denies this, must shut his eyes against every day facts, and close his ears against the voice of all past experience.

3. The last Assembly refused to bear testimony against a list of errors which were presented to them for condemnation. The Presbyter stated that past Assemblies had repeatedly acted in like manner; and adduced two cases in proof of his assertion. The Ruling Elder finds fault with these instances as not parallel, because proof had been offered in a memorial presented to the last Assembly that the specified errors were rife in our church, which had not been done in the cases adduced by Presbyter. But suppose such proof were offered, the procedure of the last Assembly in refusing a condemnation would have been exactly in accordance with the principles laid down in one of the cases cited by Presbyter. "All such matters," said the Assembly of 1822, "ought to be brought up before the Assembly in a regular and constitutional way. And it does not appear that the constitution ever designed that the General Assembly should take up abstract cases and decide upon them, *especially when the object appears to be, to bring their decisions to bear on particular individuals,* not judicially *before the Assembly.*" Now the memorial contained allegations of heresy and cited the productions of certain individuals as full proof. It was their duty, if those allegations and proofs were good, to have brought those individuals whose writings contained the obnoxious sentiments before the ecclesiastical courts, and given them an opportunity of explaining or defending their statements. This is the course the decision of the Assembly of 1822 pointed out as the correct course—this is the course which our discipline requires. The Assembly was right in disregarding memorialists who disregarded the decisions of past Assemblies and the recommendations of our Book of Discipline. But there was another reason why those alleged errors were not worthy of the attention of our highest judicatory. The proofs cited did not sustain the charge. Duffield's book was pointed out as the richest storehouse of heresies; and yet it was notorious to the Assembly and the whole church, that this book was examined and tried by one of our most orthodox presbyteries; and all the fault they had to find with it or its author was, that *it contained injudicious expressions!!* If this book really contained serious errors why was not a presbytery, notoriously strict in its orthodoxy, capable of discerning them? Were such allegations supported by such proofs worthy of the attention of the General Assembly?

We might proceed further in vindication of Presbyter against the charge of introducing irrelevant cases—but a due regard to the patience of our readers induces us to close.

PHILO-PRESBYTER.

* The first article of union runs thus:—"The different presbyteries of the Associate Reformed church, shall either retain their separate organization, or shall be amalgamated with those of the General Assembly *at their own choice.* In the former case, they shall have as full powers and privileges as any other presbyries in the united body."

REVIVALS.

PROTRACTED MEETINGS AND REVIVALS IN ILLINOIS.—In the last number of the Home Missionary, page 64, we published an extract of a letter from our agent in Illinois, which contained notices of several meetings, and a promise to furnish further details. We have just received a fulfilment of this promise, in a letter from which we extract the following:

I shall attempt to give you only some brief and general statements with regard to the results of these several meetings.

The numbers who hoped that they had passed from death unto life were, at Canton, twelve or thirteen; Springfield, eighteen, since increased to more that twenty; Pisgah church, perhaps ten; Jacksonville, twenty-five or thirty, a few of whom are members of college; Carrollton, thirteen, and Naples, eight or nine.

At Canton five family altars have been erected, the church was greatly revived, and the bonds of union strengthened which so happily thrown around them last summer.—They are very much united in their minister, the Rev. R. Stewart, and a most delightful, and I trust permanent influence, now pervades the church.

MEETING AT SPRINGFIELD.—The meeting at Springfield was highly interesting, in the manner of its origin, and the character of its results. We were designing simply to pass through that place, and there expected to separate for a season; but to our great surprise and joy, we found an unusual interest on the subject of religion. At the solicitation of Brother Bergen & his people, we commenced a protracted meeting on that very day, without any previous notice. The Lord's hand was so manifest in the whole thing as greatly to raise the hopes of Christians, and stimulate them to exertion. An unusual effect had previously attended the stated preaching of the Word here, and the Lord had made remarkable manifestation of himself to some of his people, who by the eye of faith saw with such clearness the coming work of God, that they spoke of it with as much confidence as if it had been a direct object of natural vision. At the close of our meeting, the Methodist brethren commenced a similiar one, and they reckon a still greater number of conversions. From the number and from the character of many of the converts, this event, in my opinion, will form a most important era in the religious history of that rapidly increasing town.

MEETING AT PISGAH.—One result of great interest at the Pisgah meeting, was the reunion of that church with another in the same neighborhood, from which it had been separated by act of Presbytery, because they could not agree to walk together. Br. Gallagher is now the stated supply of the united church.

UNION MEETING AT JACKSONVILLE.—The Meeting at Jacksonville was a united effort, principally on the part of Presbyterians and Congregationalists. The Methodists very kindly threw open the doors of their meeting house, and the preaching was mostly done there. The meeting produced very much of a sensation in that town, and presented a most delightful spectable. Christians of different names sat together in heavenly places in Christ Jesus, and with one heart, and one mind, wept, and prayed and labored for the salvation of sinners. This was true to such a remarkable extent, as to attract the attention, and excite the fears of some who are rarely found within the walls of a church; and who are perpetually haunted by that bug-bear, union of church and state. They thought we had fallen upon new times; this union of different denominations they could not understand; there must be some deep-laid plot, and they inquired around with no little solicitude, what it meant? Their fears were allayed, however, when told that it was simply the result of good feeling on the part of Christians. In fact, they confessed that this was just what they thought ought always to be. What a lesson! a real union on the part of Christians of different denominations, to save souls, so rare a thing in the 19th century, as to awaken in this way the fears of the enemies of religion! "Is Christ divided? Was Paul crucified" for the salvation of sinners?

IN CULPEPPER, VA.—On the 21st ult. a Presbyterian camp-meeting was held at Fairfax, a village of 700 or 800 inhabitants, about a mile east of Culpepper Court House in Virginia. From an account of the meeting given by a correspondent of the Richmond Telegraph:

The meeting continued from Thursday, the 21st. till the Thursday following. The weather was fine, dry and pleasant, during the whole time, with the exception of a fine rain about 9 or 10 o'clock on Sabbath evening, from which no inconvenience whatever was experienced. * * There were many assembled at the meetings held at this place, on this occasion; the congregation, in my opinion, during the day, was never less than 400 or 500, and on Saturday and the Sabbath, it was the opinion of many that not less than 1500 and 2500 were present. I was told that a meeting of this kind was held at the same place, about this time twelve months ago, and that the number attending this meeting was much larger than that of the former.

On the Thursday that this meeting commenced, about three o'clock, all that were met together at the place, were summoned to attend a prayer-meeting, which was the first religious service. It was conducted by the Rev. A. D. Pollock, the resident minister of the Presbyterian church in this section of the State. There was great solemnity in this meeting—each person was called on to rise and pledge himself to God.—"Here Lord, I give myself unto thee," to forget all concerns about the world—to "keep back no part of the price," to devote and consecrecate themselves, wholly and entirely to the service and glory of God, during the whole meeting—and thus did all appear to be concerned during the time occupied.

The order of the exercises was then announced by the minister mentioned, viz: public prayer meeting at the stand for public worship, at sunrise each day; at 9 o'clock, A. M. public prayer-meeting again at the same place; at 11 o'clock, A. M. preaching, at 3 o'clock, P. M. preaching, and at candle-light, preaching again. The intermediate intervals between these public exercises were occupied in partaking of the customary repasts, which were plain and comfortable, and being cold, generally, occupied very little time, and in meetings in the tents, where prayers, and exhortations and anthems were continually to be heard. All of the days spent here seemed to Sabbaths—it was indeed a Sabbath season; there were very few persons in the great assembly who even exhibited the appearance of being idle or unconcerned loiterers; so solemn was the occasion, that even those of the gay and fashionable, brought hereby mere curiosity, were constrained to observe reverence, even if it was not felt; and the influence and effect that that was observable on every part of the assembled congregation, induced all the Lord's people to feel and think that the Lord was indeed present, and to exclaim with the servant after God's own heart—"The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly."

This, I believe, is only the second Presbyterian camp-meeting in our state, or east of the Blue Ridge, and both were at the same place. It was, and is now to be very much regretted that more of the Presbyterian clergy did not attend this meeting, as they would be the best judges of the benefits and blessings of which such meetings are likely to be instrumental, or to decide if any good result was not likely to ensue from them. There were present the Rev. A. D. Pollock, the Rev. Mr. Royall, the Rev. Mr. Phillips, the Rev. Mr. Graff, the Rev. A. Campbell, from Bedford county, the Rev. Mr. Balch, and the Rev. Mr. Thornton. All of these gentlemen did not remain the whole time, although there was work enough for many more. The meeting was occasionally visited by ministers of the Protestant, Episcopal, and Baptist denominations, and there were many members of each of these families of christians, who devoutly mingled in the worship the whole season, and proved that we worshipped the same God, and sought the same salvation. The Presbyterian clergy alone preached, and never did I witness the counsel and truth of God more fervently, powerfully, and abundantly set forth. Never did men appear and act more earnestly and more laboriously. They seemed indeed, resolved to do their duty as the messengers of the Lord and Saviour.

The second night after the sermon, there was a declaration made from the pulpit, that if any had been impressed by the divine truth which had been delivered in the religious exercises that had taken place, and wished to have conversation with any minister, they could do so by coming in front of the pulpit, where seats were provided, and on each successive night this was repeated. At first, from 10 to 20 presented themselves on these seats, and one or two nights from 40 to 50. Very few of the individuals who took this step appeared to exceed 35 years of age—generally they were persons between the ages of 15 and 25—some may have been younger and some older—they were of both sexes, young men and women. Some of the young gentlemen and ladies were of the first respectability, and some of them members of the polite professions, law and medicine.

On Wednesday fifteen of these young converts were admitted members of the Presbyterian church, and united that evening with at least 200 of the Lord's people in partaking of the symbols of the broken body and shed blood of the Lamb, who was slain for the remission of their sins, and those of the world. It is expected as many more will be added on the next Sabbath to the same church, as religious exercises will be continued at and near the Court House by several of the ministers till then; and many thus impressed, whose families belong to other denominations, will join those churches of which their families and friends are members.

Much good appears to have been the result of this meeting. Persons were brought from a great distance, and from the neighborhood, from mere motives of curiosity, who never went into a religious assembly, except with a determination to deride what they might witness, scoffing at all the deep solemnities of the occasion in their hearts, who were prostrated in the dust during these services, crying, "Lord save me, or I perish,"—"what shall I do to be saved!" The cause of God seems to be revived—the borders of Zion to be enlarged—Christians themselves stirred up and purified, and made to resolve—they will no longer be lukewarm or indifferent—that they will strive and wrestle more and more, every day, while their unprofitable lives are spared, in prayer and supplication for the salvation of sinners.

Christian Effort for Canada.

The religious condition of the British Colonies, and especially of Canada, is beginning to attract the attention of the British Congregationalists as it ought. In April last, Rev. W. B. Collyer, D. D. LL. D. preached on this subject, by appointment, before the monthly association of Congregational Churches and pastors in London. The Congregational and Evangelical Magazines have taken up the subject in earnest. An agency for receiving contributions in aid of the Canada Education and Home Missionary Society has been established in Edinburgh. A direct and earnest appeal is made to the Congregational Union of England and Wales, to engage in the work. And, on the whole, operations, such as are needed, seem about to begin.

The English Delegates, Rev. Drs. Reed and Matheson, have visited Canada, which we trust, will be of great use in giving energy and a right direction to these efforts.—*Bost. Rec.*

Washington Islands.

The Mission Relinquished.—It appears from the last Annual Report of the American Board, that the Prudential Committee had resolved not to attempt a mission at the Washington Islands. Instructions to this effect were sent to the mission at the Sandwich Islands. But before these instructions reached the Pacific, Messrs. Armstrong, Alexander, and Parker, with their wives had actually proceeded to Nuuhiva. This was in August of the last year. They remained until the 16th of April, when they sailed from thence, in the Benjamin Rush, Capt. Coffin, for the Sandwich Inslands, where they arrived May 13th.

The principal reason for this step was the unexpected smallness of the population. The whole number in the group is found to be exceedingly small. These are scattered in valleys, which are divided by almost impassable ridges of mountain. The extent of population under their immediate instruction and influence, had they remained in the valley of Massachusetts Bay, would not exceed 1,000. The inhabitants of different valleys were also continually at war. Comparing this field with large and populous districts in the Sandwich Islands, which equally needed the preached gospel, the missionaries did not feel authorized to remain at the Washington Islands, and incur the large expences which their mission, from its peculiar location, would occasion.

Letters from Burmah.

LETTER FROM MRS. WEBB TO HER PARENTS.

The following interesting extracts have been furnished for the American Baptist Magazine, by Mr. Ebenezar Watson, of Albany, father of Mrs. Webb.

Maulmein, June 23, 1833.

My dearly beloved Parents,

I write you from Burman shores, for years the spot to which my longing eye has been directed, where I have wished to bear the heat and burden of the day in my Lord's vineyard. I am among Christian friends, who love the Saviour, and love the work that he assigns them. I am surrounded by dark idolaters, groping their way to *death.* At a little distance from me is a little cluster of native Christians, worshiping *One God;* a bright and cheering encouragement indeed to a faithful missionary of the cross.

A Missionary's Happiness.

I would not exchange for worlds the happiness I feel in the prospect of future usefulness here. Now, I am compelled to be useless or nearly so. I cannot speak to these poor creatures, whose whole appearance is so calculated to prompt to active effort for their good. It will be years too before I can attain to much proficiency in the language; as the Burman is entirely peculiar, and very difficult to acquire. But should God spare my life, I may yet gather around me the Burman females, or go into their houses, and spend my days in talking to them of a crucified Saviour. I may yet be permitted to refute their objections, teach them the vanity of their idol gods, and draw them from their heathen temples into the churches of Jehovah. Thus has God favored my beloved husband and myself. He has called his children from the home in which he had planted them, to find an unsettled abode on the other side of the world; and, to cheer them amid the privations, he sets before them the same glorious objects of reward for which his only Son toiled and suffered and died. Can we ask more? *May we* go about the earth with our Saviour doing good? He "had not where to lay his head." Shall we murmur, if we are compelled to have a home of only a few months duration?

Daily Employment.

I will give you some little account of our employments now, and what they will probably be. Our time of rising is at dawn of day. Domestic scenes occupy me mostly now, and will fully when we keep house, until seven. At seven the missionaries all meet in one room, for family worship; after which we breakfast. From eight till nine we devote to our private worship. At nine our teacher comes. We study with him until twelve, with a short respite for a walk, when the weather will permit, at half past ten. At one we begin study again, and continue until half past three or four. We find an hour in the morning worth two in the evening, therefore retire early.

Native Christian Teather.

Our teacher is an interesting man, faithful and intelligent—one of the native Christians. It is a pleasing fact, that the native Christians are immediately satisfied upon any point of duty, by being shown that the Bible says so. What lessons to enlightened Christians!

Habits of Mr. Judson.

July 4th. Our intercourse with Mr. Judson is of a very pleasing nature. And we feel happy to be permitted in the least degree to take off the edge of his loneliness. It is affecting to hear his petition for a long life, to labor among the heathen, mingled as they are with panting aspirations after heaven. He seems uniformly seriously cheerful. His days and nights are spent in a room adjoining the native chapel, where he speaks all his time, except that devoted to meals (twice a day) and exercise, and generally one hour or so of social conversation with some one of the mission families in the evening. He is confining himself as closely as possible to the completion of his translation of the Scriptures. His exhortations to us all to exercise are practically enforced by his own example. He walks very early in the morning, rain or shine; also after sunset. He told me that he had no doubt, that so much loss of health and life to foreigners in this climate, is owing principally to their negligence on this point.

I consider these opportunities of conversing, very valuble; and shall much regret parting with him, should we remove from Maulmien, as is most probable. But a missionary's life must be a life of sacrifice, from beginning to end. We leave our home, at our Lord's bidding, and we must walk in the path to which he points us. We are aiming to keep our hearts and minds free from bias, that we may go where we shall do most good. I trust this is what will actuate us both in our decision.

Rev. David Abeel.

We have been favored with the perusal of a letter from our distinguished and beloved missionary, the Rev. David Abeel dated at London on the 9th of July, and which should have been noticed by us last week. We and also our readers, have been expecting his return with so much anxiety, that it is with regret we have received the information, that in the latter part of June, he caught a violent cold, which rendered it necessary for him to submit to a course of medical treatment, and not to stir until it was removed. Mr. Abeel expressed the hope that it would not confine him long It appears that he had made greater exertions than the state of his health would warrant.

It is confidently expected that much good will result from the late visit of Mr. Abeel to Holland, Prussia, Germany, Switzerland, &c. If indeed the Dutch possessions in the East Indies shall be thrown open to us as a missionary field, we may well rejoice in being permitted to co-operate with our "Vader-land" in so great and so good a work. Mr. Abeel says—"Besides visiting Holland, I spent some time in attending to other matters of importance, connected with the conversion of the heathen. I visited Barmen in Prussia, Baise, Lausanne, and Geneva in Switzerland, where are theological or missionary seminaries. By public meetings, written appeals, and private interviews, much interest has been excited, many *wrestling* spirits engaged, and a considerable number of young men awakened to the claims of South Eastern Asia upon their future exertions. The acquaintance formed with professors, ministers, students and laymen in Switzerland and Germany cannot but result in the good of that "body" of which we are all members. I have entered into certain plans of correspondence with them, by which their interesting institutions and our own shall be brought into more intimate acquaintance, and the zeal and labor of the one be made 'to provoke unto love and good works' the other." Speaking with reference to the Basle missionary institution—Mr. Abeel says "An interchange of journals would certainly be beneficial, especially as their field of labor, and our own, are probably to be in close vicinity" He adds "From Barmen they are about sending out missionaries to Borneo, which is probably the commencement of a series of labors in the East." —*Christian Intelligencer, Aug. 30th.*

The New-York Christian Intelligencer of September 13, announces the arrival of Mr. Abeel in that city.

ARRIVAL OF THE REV. DAVID ABEEL.—We have written many paragraphs expressing our wishes, and our hopes, in relation to the period when our beloved and esteemed missionary, the Rev. *David Abeel* might be expected to arrive, and to gladden the churches by his presence. We now have the pleasure of stating that he arrived on Saturday last in the ship Columbus, and that his health although feeble, is comparatively good. On Sunday, the Rev. Mr. Abeel was present in the North Dutch Church, and assisted in the public services of the communion. It was indeed an interesting occasion. Every hearer sympathised with him when expressing the emotions of his mind on recalling to his memory the scenes of earlier life, and of the period immediately previous to his departure, most probably never to return—and all present felt deeply while associating in their minds their own ideas of the distance, the countries, the state of the people, the trials, the dangers, the good effected, and the greater good anticipated, in connection with the labors of him who led their devotions, and joined with them, as his first public act, in renewing his covenant engagements to God. May the blessing of God indeed rest upon him, and, through his means, upon our churches, and on all the churches of our Lord Jesus Christ, and especially on the heathen.

We also have the pleasure of stating that it is probable the public will ere long be favored with a sketch of the journeyings, labors, &c. of the Rev. *Mr. Abeel*. Such a publication would necessarily be highly interesting, and exceedingly valuable to the Churches—and to the world.

Centre College.

The Annual Commencement of Centre College took place on Thursday evening the 18th inst. in the Presbyterian Church, in the presence of a highly respectable audience, composed of the citizens of Danville and neighbourhood, and gentlemen from a distance. Owing to the inclemency of the weather, the exercises of the day were not attended to at the hour appointed, (half past 10 o'clock, A. M.) but were postponed until 7 o'clock, P. M. The following were the exercises of the evening, viz:

1st. Prayer by the President of College.
2d. Thoughts on EGYPT—an Oration—by JAMES M. BEMISS, of Nelson county, Ky.
3d. The OBLIGATIONS TO PRESERVE THIS GOVERNMENT—an Oration—by C. H. ROCHESTER, of Danville, Ky.
4th. The VALUE AND NEED OF MEN OF ENERGY—an Oration—by JOSEPH PLATT, of Springfield, Ky.
5th. SLANDER—an Oration—by BERIAH MAGOLFIN, of Harrodsburg, Ky.
6th. VALEDICTORY, by WARRICK M. TUNSTALL, of Louisville, Ky.
7th. Conferring of Degrees.
8th. Prayer.

The degree of Bachelor of Arts was conferred on each of the above named young gentlemen.

In consequence of the lateness of the hour, President Young declined delivering the Address, as it was lengthy, to the graduates, which he had prepared for the occasion. He remarked, that it would be published, when the young gentlemen would have an opportunity of reading what he had intended saying to them.

The graduates acquitted themselves, in their addresses, in a manner creditable both to themselves and the institution of which they were members. They were listened to with attention. We hope that the excellent College located at this place, may continue to send forth annually from its walls those who shall be qualified, both intellectually and morally; to exert an influence calculated to benefit the communities in which they may reside, and make themselves useful and honorable citizens of this highly favored land of freedom and intelligence.—*Olive Branch, September 20th.*

"The Western Literary Institute and College of Professional Teachers" will commence its third session in this city, on the first Monday (6th) in October next. From the order of exercises, as exhibited in the "Annual Circular" the friends of improvement in education may reasonably expect a season of high gratification, and rich instruction. We have seen a letter from the Hon Mr. Grimke, to the Executive Committee, stating his intention to be present, and address the "college" on the subject named in the circular.—*Cincinnati Cross and Journal.*

COLLEGE DIFFICULTIES.—The Kennebec Journal says there has been an explosion among the students at Bowdoin College, similar to, or worse than, that of Old Harvard.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 24, 1834.

☞ The illness of the Editor must furnish an apology for any inaccuracies or deficiencies in the present sheet.

TO CORRESPONDENTS.—Communications on the mooted question of "*Old School*" and "*New School*," *orthodoxy* and *heterodoxy*, are still flowing in profusely upon us. If we were to attempt to publish all the articles of this character which we receive, they would occupy our columns to the exclusion of every thing else.

Several communications are under consideration, some on file for insertion, and others a sense of duty has constrained us to decline publishing. The "*Reasons for not signing the Act and Testimony*," did not come to hand till yesterday, after the matter for the present number was nearly all in type. It shall appear next week.

NOTICE.

The proprietor of the Western Luminary will attend the meeting of the Synod of Kentucky, at their next annual meeting in Danville. Those subscribers in Kentucky who are in arrears for this paper, may have an opportunity of sending their dues by their respective delegates, whom they send to Synod, and have them paid over to the proprietor, who will be there, prepared to receive and receipt for the same.

Extract of a letter to the Editor, from a subscriber, formerly a resident of Kentucky.

BOGOTA, (SOUTH AMERICA,) June 27, 1834.

"I scarcely need say to you that *a religious paper* in this remote region of the world, where we are shut out from all religious communication except with ourselves and that Providence whose Almighty arm encircles all his children, is a friend which always aids us to keep on the even tenor of our way, regardless of the superstitious forms and ceremonies which daily pass around us, and which too often exhibit the shadow without the substance. The Catholic religion is the established religion of this Republic: no other worship is tolerated, although private liberty of conscience is enjoyed here under our treaty, and indeed by the native citizens, (as the inquisition is abolished.) The rising generation are in danger of running into Atheism or Deism. It is unnecessary to say more—as the Catholic religion is the same here as it is in Spain or Portugal. The Government is struggling to grant toleration to Protestants: the Priests resist it by all the means in their power, which are not a few, while the people are by nature as kind and as capable of improvement as any people in the world. The Government is composed of able and enlightened men, and I have no doubt that in a few years religious toleration will pervade this whole continent, as every thing is rapidly tending in that way.

This country is exposed to frequent earthquakes, which have done much damage to a city called *Pasto*, in the south, and Santa Martha on the sea coast, east of the mouth of the Magdalena river in the North. In this place we feel them frequently. This whole land appears to rest upon volcanoes which must sooner or later involve many parts of it in desolation."

Lexington, September 21st, 1834.

MR. EDITOR,—

I have been much pained to see the *little* interest which is felt by pious Mothers in our city in the Maternal Association, which is held the first Monday of every month. Can it be possible, that they are so engrossed in the temporal concerns of their children, that they have not time to meet once a month to pray for their spiritual welfare!—to devote one hour to those things which belong to their eternal peace! A few years,—months,—weeks,—or even days, may close your opportunity to pray for or instruct them. Our children are moral agents,—spending their only period of probation. How soon it may end, is known to him only who has a knowledge of all things.—And I beseech you as parents examine well the efforts you are making for their *salvation*.—Remember, you will soon stand with them before the bar of God, where the influence of your faithfulness, or unfaithfulness, will be fully developed; and we shall then be convinced more fully than is possible now, that no department of our labor is so deeply important as that which regards the salvation of our children. Is not the redemption of their souls precious?—We have but little time to *work*, they but little time to *live*. O may we be enabled to discharge our duty before it is forever to late,—that we may not have cause to say, "The harvest is past, the summer is ended," and our children are not saved. Let us as mothers, arise from our lethargy, and unitedly endeavour to raise our children in the nurture and admonition of the Lord; for he hath said, "Train up a child in the way he should go, and when he is old he will not depart from it." If we examine the commands and encouragements in the *Bible*, to educate children for heaven, we should be fully convinced, in our own mind, that parents may depend on success to attend their labors as certainly as we can depend on the fulfilment of any Bible promise And if we do labor for the welfare of our children, as earnestly and prayerfully as we ought, will not God grant his blessing.

Let us then endeavour henceforth punctually to attend this meeting;—that we may be enabled by the grace of God, to discharge faithfully our duty to our God, and the children he has given us; and may our prayer be—

"Lord when our lips no more can pray,
Our eyes can weep for them no more,
O turn their feet from folly's way,
Our children to thy fold restore."

A MOTHER.

For the Western Luminary.

MR. EDITOR—I have heard with perfect astonishment, the claims of some men, who call themselves the successors of the Apostles, that is, they pretend to believe that they fill the Apostolical office; and that no other ministers have any right to preach, administer ordinances, &c. &c. This pretension, I conceive, is a mere assumption. Have they any of the qualifications, and evidences, to support their claims? Have they any of the distinctive evidences, that the Apostle Paul had? See 2 Cor. 12: 12. "Truly the signs of an Apostle were wrought among you, in all patience, in signs, and wonders, and mighty deeds." What signs, wonders, or *mighty deeds*, do these men shew? Do they *raise the dead, heal the sick, cast out devils, or quench the violence of fire?* Now, until those gentlemen can show the signs of an Apostle, they had better act with a little more modesty, or the people will suspect their sincerity. H.

For the Western Luminary.

The following amounts have been received as donations to the American Tract Society, viz:

From Beard church, $2 13; Barkley church, $2 50; Port William church, $3 43; Cherry Run church, $11 75; Glasgow, $4 00; Greensburg, $7 12; Wm. H. Allen, New-Castle, $5 00; Versailles, $14 62; Griers Creek church, $8 56; Harmony church, $20 00; Macedonia church, $20 00; Georgetown, $30 00.

J. R. AVERY, *G. A. A. T. S.*

The Evangelical Bound Volumes of the American Tract Society, may be had, *at the Society's prices*, by calling on Mr. Luther Stephens, Lexington; Rev. Simeon Salisbury, Georgetown, Mr. Gervas E. Russel, Frankfort; Rev. Wm. King, Woodford county; and Mr. C. A. Wylie, Richmond. J. R. A.

FOREIGN NEWS.

The cholera had made its appearance at Madrid and excited disturbances among the ignorant vulgar, similar to those of Paris on its first appearance there. They supposed that the priests had poisoned the fountains, and wreaked their vengeance upon them by attacking a convent and killing ten Jesuits.

The act of Don Pedro in suppressing the convents, was decidedly popular. They were about being converted into barracks for the soldiers. But the unpopularity of many other acts and regulations of the government, had created a good deal of dissatisfaction, and some were of opinion that an expulsion was not far distant.

GREAT BRITAIN.

Flourishing State of the Finances.

In the House of Commons on the 25th of July, the Chancellor of the Exchequer brought in his "financial statement." He began by stating that the receipts for the year ending the 5th of July, were £46,914,586
The expenditure was 44,737,556

Leaving a surplus of income over expenditure to the amount of £2,177,030

This amount of surplus of income over expenditure was larger than it had hitherto been his satisfaction to state to the House [great cheering.] He proposed to repeal the House Tax which would be £1,200,000, the duties on starch, amount to £75,000, on stone bottles and sweets amount to £6,000: and on almanacks, amount to £25,000. He also named many small reductions in the assessed taxes—namely, the duty on a riding horse used by small farmers; the window tax on the houses of small farms; the duty on servants under 18 years of age; the duty on a horse kept by a clergyman, of any persuasion, where the income did not exceed £120, &c. The whole reductions of these small assessed taxes he estimated at £75,000. The sum total of the reductions would be £1,581,000. Besides these reductions, he proposed to lower the duty on spirits in Ireland, from 3s. 4d. to 2s. 4d., for the purpose of more effectually checking the illicit distillation. His Lordship said, besides besides being able to make these reductions, the revenue would meet the interest (which will be £400,000 for the portion of the financial year) on the £20,000,000 that had been voted to effect the abolition of Negro Slavery—a work that had astonished other countries, as that sacrifice had gone hand in hand with the reduction of taxation.

TURKEY.

Fire at Smyrna—Safety of the Missionaries.

A letter dated Smyrna, June 12, 1834, says: "There was a sad fire in this city last week. All our Missionary brethren had to remove their goods and leave their houses, expecting that they would soon be in ashes; but there was a fire proof house next to Mr. Temple and Mr. Brewer, and here the fire stopped. They have lost but little, and their precious lives are safe. We lived at some distance from it, and the wind was very high, which blew it from us. We were therefore able to take in our dear friends who were driven from their homes. They have all now returned to their own dwellings, which are being made comfortable. It is quite remarkable that all the missionary houses should be left standing. I believe the next houses to all of them except one is burnt to the ground.

The latest news we had from Beyroot was very cheering. The missionaries there, were generally in good health.

WEST INDIES.

The Emancipation Law.

A letter from Babadoes, dated Aug. 4, says: "The period has arrived when slavery in these colonies has ceased to exist. The apprenticeship system commenced on the first current; the negroes, as yet, are submissive, and work as cheerfully as ever they did. From this we may infer the measure will be favorable for all parties."

A letter in the New Haven Daily Herald, dated Nevis, August 7th, 1834, says, "The negroes on several states have absolutely refused to work. Martial law would in all probability have been proclaimed, had not the special Magistrate arrived most opportunely. His influence among the slave population will first be tried. Should that fail, martial law will follow. We shall then try the refractory in a summary manner, and they must suffer abundance of stripes.

"At Montserrat they are in an *open state of rebellion*, and they are condemning them to two hundred lashes each.

"At St. Kitts, yesterday was given them as the last day to make their choice, and to-day the Governor has determined to proceed to extremes. They have five men of war vessels in the harbor, who have landed all their marines, ready for action.

"The negroes here, at Nevis, are awaiting the decision of the contest at St. Kitts, no doubt. One thing I am quite sure of; that we shall not require bloodshed. A little flagellation will do with us."

By arrivals at this port, London papers have been received to July 31st inclusive.

No battle had been fought in Spain. The Paris papers give the most contradictory accounts of the state of the opposing armies; some representing that of Don Carlos, and others that of Rodil, as full of enthusiasm, well supplied, and increasing in numbers daily, while the opposing army in each case is described as in all respects the reverse.

The cholera had made dreadful ravages at Madrid. No report had been published by the Board of Health, but reports made up and presented to that body, as communicated by a private correspondent of one of the London papers, gave the following results: July 14th, 13 deaths, 15th, 38; 16th, 140; 17th, 270; 18th, 281, and the reports incomplete. At the latest dates the disease was abating.

The French Chambers were opened on the 31st of July, by the King in person.

The Spanish Cortez was opened on the 24th of July, by the Queen Regent in person.

Serious disturbances have taken place in Greece. In an attempt to put down the insurgent Mainotes, a large body of government troops were obliged to capitulate.

The bill for the admission of Dissenters to the Universities, was passed in the House of Commons, July 29th, and sent to the Lords. On the same day the Irish Coercion bill was ordered to a third reading.

The London Courier expresses some doubt whether Don Carlos is actually in Spain.

The London Courier of the 29th says: "Lord Mulgrave is to succeed Lord Carlisle as Lord Privy Seal, having, of course a seat in the Cabinet." The same paper of the 28th says, "Lord Durham in again mentioned as Lord Lieutenant of Ireland."

Earl Bathurst, formerly Secretary of the Colonial Department, died at his residence in London, July 27th.—*N. Y. Observer.*

SPAIN.

Cholera and riots at Madrid.

The riots at Madrid on the 17th and 18th, had not been renewed. The number of Jesuits killed at the convent of San Isidro, is stated at from 19 to 22. In the Franciscan Convent of San Tomas, a still greater number were killed. A number of the other convents were afterwards visited, but the doors of all of them having been instantly thrown open, the mob contented themselves with plunder. The same was true of the great Convent in Calle de Atocha, which was sacked on the 18th. The fury of the mob seems to have been directed solely against the monks; In the midst of the riots, while these atrocities were in the act of being committed within the Convent of San Tomas, three of the regular priesthood, one of them bearing a lantern with the Host, and all of them dressed in full canonicals, made their way through the crowd in front of the building, receiving as they passed the customary prostrations and other marks of respect, thus distinguishing as solemnly as possible between the feelings with which the idle monks and the parochial clergy are respectively regarded.

SUMMARY.

James A. Conant, charged with being an active accomplice in the destruction of the Ursuline Convent at Mount Benedict was examined at the Town Hall in Charlestown on Friday, and fully committed for trial, bail being refused.

The farm of the Misses Stuart at New Utrecht on the Narrows, and about nine miles from the city, and consisting of one hundred acres, was sold by auction last week for $47,000. A city is to be built upon it. The situation is very pleasant.—*N. Y. Obs. Sept. 6th.*

A boy has been fined in Philadelphia for flying a kite in the street, whereby he frightened a horse, and endangered the life of an individual.

PHILADELPHIA, Sept. 6.—The capitals of the pillars for the Girard Palace, called a College, cost seventeen hundred dollars each!—at least, so says rumor; and there are to be thirty-six of them. This is the neatness and plainness recommended by the deceased Girard, and thus are squandered the funds intended for the education of the poor orphan! The ideas entertained by our Councils, of neatness and economy, are truly wonderful—as wonderful as their spirit, when the Navigation Company drove them away from Fairmount, and assumed the right of closing the gates, whenever the water is wanted for other purposes.—*Pennsylvanian.*

Ballooning is all the rage about this time in our cities. We have several times been ready to ask, *cui bono!* and to protest against the needless risk of life, by adventures, as well as the vast expenditure of time and money consequent upon such immense gatherings of the people; but we might as well whistle at the wind. The flight of fancy will have its day. Every one must have a hobby, and ride it too, and if the multitude are satisfied to be mere gazers, while the Æronauts have all the amusement, and pocket the cash, we will even let them. It will be well for these aspiring geniuses to have a care, lest some one of their number, a little more prone to *lunacy* than the rest, shall ascend without sufficient ballast, and by coming within the gravitation of the Moon, be led off to that planet instead of returning to mother Earth.—*Temperance Adv.*

LETTERS FOR LIBERIA.—An officer of the Massachusetts Colonization Society wishes us to say that by an arrangement of the Post Office Department, all letters for persons in Liberia, properly directed, and forwarded *post paid* to New York Post Office, will be forwarded by the first opportunity.

MARINE INSURANCE.—We are happy to learn that the officers of the respective Marine Insurance Companies in this city are about to have a meeting, (if it has not been already done) to confer upon the propriety of so far changing the premium as to return a certain percentage at the expiration of the voyage that has been performed without ardent spirits on board. The testimony in favor of increased safety without them is clear and abundant, and we cordially hope the measure proposed will be adopted. Its tendency, we are satisfied, will be auspicious to every party concerned in business on the ocean.—*Commercial.*

INFAMOUS.—The ship Tallahasse lying in this port, loaded and bound for New-Orleans, was found yesterday morning to have sprung a leak. The pumps were immediately put in motion and the cargo, valued at about $400,000, was fortunately saved from damage. On examination it was found that several augur holes had been bored under the luff of her larboard bow She had more than a foot of water in the forehold before the supposed leak was discovered. The foul deed was doubtless done by miscreants who approached the ship in a boat, and had she been ready at the time to sail, the consequences might have been destructive to the ship and fatal to the lives of all on board.—*Ib.*

FRENCH LIFE OF WASHINGTON.—There is now printing a French translation of the Life of Washington, published by the American Sunday School Union. It is hoped that it will be introduced as a class book into many schools. We have heard testimony to the excellence of the version from the highest authority.—*S. S. Journal.*

WIT DEARLY BOUGHT.—I will tell you, said a man, not long since, when conversing with a friend on the subject of temperance; I will tell you how much it cost me to open my eyes on the subject. I commenced house-keeping with a barrel of New Rum on the tap. I continued in this way, *till I had trained up my oldest son to be a drunkard. Then my eyes were opened.*

QUICK PASSAGE.—The Champlain, Capt. Gorham, arrived here yesterday at eight minutes before four o'clock. She started from New York 10 minutes past six, and made eleven landings! Davy Crockett himself could not wish to "*go ahead*" faster than this.—*Albany Journal.*

BROWN UNIVERSITY.—The annual commencement was held on Wednesday last. Number of graduates 24. The degree of A. M. was conferred in course on 11; and honary on 6. The degree of D. D. was conferred on the Rev. Oliver Cobb, of Rochester, Mass.

THE BLIND MAN'S BIBLE.—We have before us, in a goodly sized quarto volume, the Gospel of St. Mark, printed, or rather embossed, for the use of the blind. This is the first book that has been prepared in this country, on this plan. It is the handy work of Mr. Snider, the gentleman who acts as secretary of the institution, and is a beautiful illustration, if not fulfilment of the prophecy, that "the blind shall see." This admirable specimen of the art of embossing letters, is worthy the attention of the curious.—*U. S. Gaz.*

On the 13th instant, the first Presbyterian church in the city of New-York was burnt. The work is supposed to have been done by design. The building was founded in 1719, enlarged in 1748, and rebuilt in 1810, at a cost of $48,000. There were insured on it $30,000. The above facts are furnished by the N. York Sun of the 15th.—*Lex. Intel.*

DIED—In Jefferson county, on the 12th inst. on a journey from the Yellow Banks, Mrs. LUCY FISHBACK, consort of Mr. John Fishback of Jessamine county. Mrs. Fishback was a member of the Presbyterian Church in Nicholasville, and died in the faith of Jesus Christ, her consolation and delight were in his religion.

—In Maysville, on Sunday evening, Sept. 14, Miss HARRIET SUMRALL.

—At Natchez, Miss., on the 30th ultimo, Mr. J. G. BROOKS, formerly of this city, aged about 20 years.

—In this city, on the 8th inst. PATRICK GEOGHEGAN, formerly of Dublin.

West-Lexington Presbytery,

Will hold their fall sessions in the First Presbyterian church, Lexington, on the last Wednesday of September, (24th inst.) at 11 o'clock, A. M. R. DAVIDSON, *S. C.*

Transylvania Presbytery,

Will meet in Danville church, on Monday the 6th of October next, at 6 o'clock, P. M. J. C. BARNES, *S. C.*

Synod of Kentucky.

The Synod of Kentucky will hold its annual meeting in Danville, on Wednesday the 8th of October.

CENTRE COLLEGE.

THE Winter Session will open on Thursday the 16th day of October next.

Rev. JOHN C. YOUNG, A. M. *President*, and Professor of Logic, Moral and Mental Philosophy, and Rhetoric.

JAMES M. BUCHANAN, A. M., Professor of Mathematics and Natural Philosophy.

Rev. WILLIAM L. BRECKINRIDGE, A. M., Professor of Ancient Languages.

Rev. LEWIS W GREEN, A. M., Professor of Belles-Lettres, and Political Economy.*

WM. Y. ALLEN, } Tutors and Teachers of
JOS. J. BULLOCK, } the Grammar School.

JAMES GRAHAM, Assistant Teacher of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any other College in the West or South. The common price of boarding, washing, and lodging, in private families, is $1 50 per week. If a student rooms in the College buildings, he pays $2 50 per session for room-rent, and can procure board in the town and immediate vicinity for from 87½ to $1 18¾ per week. The tuition fee is $15 per session in the College Proper, and $12 in the Preparatory Department. Persons educating for the Gospel Ministry and receiving assistance from any society, church, or benevolent individual, of any denomination of Christians, receive their tuition for $5 per session. L. MUNSELL, *S. B. T. C. C.*

Danville, Sept. 21, 1834. 11-4w

*Mr. Green, with the concurrence of the Board of Trustees, will be absent from the Institution during the ensuing year, which he is to spend in attendance on the Universities of Berlin and Hall in Germany. He resumes his place in the Institution on his return. The duties of his department are, during his absence, assigned to the other members of the Faculty.

A CARD.

THE undersigned having closed his dealings in merchandize, in the city of Lexington, Ky., by a sale to his late partner, JAMES G. MCKINNEY, and being entitled to all debts due the firm up to this date, it becomes absolutely necessary for those indebted to make immediate payment. Those notes and accounts are under the management of J. S. Berryman for collection, and must be attended to. He has left them at the store for a few weeks.

E. U. BERRYMAN.

Lexington, Sept. 24th, 1834. 11-1m

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. McKINNEY.
E. U. BERRYMAN.

Sept. 24, 1834. 11-2m

Turnpike Notice.

THE subscribers to the Lancaster, Danville and Nicholasville Turnpike Road, are requested to call and pay the first instalment, which fell due on the 19th inst. Attend to the same. JAS. G. McKINNEY, *Treas*

Sept. 24, 1834. 11-3w

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

Wanted

AT this Office, an apprentice to the printing business, about 15 or 16 years of age; one from the country would be preferred. Recommendations that the person has a good moral character will be required.

Lexington, Sept. 17, 1834.

NEW BOOK.

FISHBACK'S ESSAYS, pp. 203, 12mo.—J. Clarke & Co., Lexington, Ky. 1834—Price 75 Cts.—Neatly Bound.

JUST PUBLISHED, by Dr. JAMES FISHBACK, of Lexington, Ky. and for sale at the Book-stores of A. T. Skillman, on Main-street, and Dr. C. Wallace, on Cheapside, a volume consisting of sixteen Essays, and two Dialogues, on the following subjects:—On the Native Religious Powers and Susceptibilities of the Human Mind, showing that Religion, or the Knowledge of God, was a *natural* or a *coeval* endowment to Man's Primitive State, bestowed upon him by his Creator, that it was lost by the Fall, and has since been Communicated by the Revealed word of God—On the origin and use of language in Religion—Dr. Parkhurst, Johnson, Dwight, Brown and Webster, on the Origin of Language—The New Covenant—The Atonement—Trinity—Divinity and Humanity of Jesus Christ—Grace and Faith—Justification or the Remission of Sins—Paul and James reconciled—The New Birth, and the New Testament phrases 'born again'—'born of the Water and of the Spirit," &c.—The Religion-giving operation of God by his Word—The Holy Spirit; the Outpouring of the Spirit—The Seal and Confirmation of the Spirit—The Apostolic Office—Baptism, an Ordinance of Jesus Christ, intended to unite all True Believers in one Visible Fellowship in Christ, under the New Covenant—The Criticisms of Dr. Dwight, Professor Stuart and others on the Greek preposition *eis*, showing that it ought to be rendered *into* in Matthew xviii: 19, instead of *in*; and *into* the remission of sin, in Acts ii: 38 instead of *for* or *in order to* the Remission—Christian Experience—Prayer.

Lexington, Sept. 17, 1834. 10-tf

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware.*

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

Gig for Sale.

A SECOND-HAND GIG, in good condition and but little worn, for sale on moderate terms. Enquire of A. LOGAN.

Lexington, Sept. 3, 1834. 8-tf.

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN.

Lexington, Sept. 17, 1834.

A Mother's Grief.

To mark the sufferings of the babe
That cannot speak its woe;
To see the infant's tears gush forth,
Yet know not why they flow;
To meet the meek uplifted eye,
That fain would ask relief;
Yet can but tell of agony—
This is a mother's grief.

Through dreary days and darker nights,
To trace the march of death;
To hear the faint and frequent sigh,
The quick and shortened breath;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close—
This is a mother's grief.

To see in one short hour decay'd
The hope of future years,
To feel how vain a father's prayers,
How vain a mother's tears;
To think that the cold grave must close
O'er what was once the chief
Of all the treasured joys on earth—
This is a mother's grief.

Yet when the first wild throb is past,
Of anguish and despair,
To lift the eye of faith to heaven
And think—my child is there;
This best can dry the gushing tears,
This gives the heart relief;
Until the Christian's pious hope
O'ercomes the mother's grief.

From the Friend.

Slavery in Virginia.

Extract of a letter from a Pennsylvanian resident in Jefferson Co. Va. in answer to certain inquiries.

"From my short residence in Virginia it will not probably be expected that I should describe correctly all the bearings, &c. of slavery. But having been, since my arrival here, continually surrounded by numbers of these unfortunate creatures, I have been able to judge respecting the general characteristics of the system, with tolerable accuracy. At least I have seen slavery in its most *attractive garb*. It is admitted by all, that in this portion of the Southern States, the slaves are treated the most kindly. Their condition here, is much better than from the misrepresentations common in the west, I had expected to find it. Although the laws of Virginia forbid, by the penalty of a heavy fine, any person teaching a slave to read or write, still most of them can read. At least those who wish to learn, can find, without difficulty, persons willing to instruct them. The law on this subject is despised, and frequently disregarded, by many of the most respectable Virginians. Some do not hesitate to proclaim it *tyrannical*.

There are few indeed of the slaves, that I have seen but seem to be perfectly contented and happy, they are generally much attached to their masters; and say that if they were liberated, they would prefer to remain with them.—Their clothes, though not of the finest quality, are neat and comfortable: and generally they are treated with fully as much respect, as are the free blacks of Pennsylvania by the advocates of abolition. They are entirely free from all that *detestable ignorance* which characterizes our free negroes, and which sinks them so low in the estimation of the whites. The necessaries, and even the luxuries of life are granted. One evident cause of their contentment is, that they think they are "occupying the place for which God and nature designed them." They are so taught from their infancy; and the feeling grows with their growth, strengthens with their strength. Accustomed to obey and serve: their minds, like their bodies, are enervated; and they seem never to have dreamed that heaven ordained "free and equal rights" to all men. If any one by his superior sagacity can disperse the gloom that enthralls his mental powers, and gaze for a moment on the fair tree of liberty, it bears for him but forbidden clusters, and he despairs of ever plucking and eating its fruit. As they are ignorant they are consequently *superstitious*. In the appearance of *ghosts*, and *things from the other world*, they place firm belief: and there is not one but can tell you of some supernatural sight which he has witnessed. Many of them belong to the church.

The most enlightened Virginians generally look upon slavery as not only contrary to the law of God, but also as highly detrimental to their temporal interest. I have at least heard Judge T—— and others in high standing thus express themselves. T—— deplores the existence of the evil, but despairs of its speedy removal. The Virginians are generally in favor of the Colonization Society; and view abolition, as supported by some of its hot headed advocates in no favorable light. Others believe that colonization and abolition should go hand in hand. They but too justly complain of their Northern brethren for the uncharitable aspersions which some of them have heaped upon the slave-holders of the South:—as though they were all monsters, destitute of every tender sympathy, and delighting in the miseries of their fellow creatures. This is unjust! Scarce a Virginian, but I presume, would rejoice to see this unfortunate race comfortably situated in the country for which they were peculiarly formed.

As to my humble self, averse as I am to bodily exertion, still I would rather labor for myself, than be constantly attended by obsequious menials. I feel much attached to some of them; but for temporal convenience, as well as from moral considerations, I could wish to be freed of their attendance.

What I have stated, is, I believe, a correct representation of slavery as it exists in this part of the country. What it is farther south, I would not pretend to say:—doubtless it is worse. Another fact—here they never *whip* or *sell* a slave, unless absolutely compelled to do so. There are however some exceptions among the lower class of slave-holders." W.

Origin of Negro Slavery.

Mr. Bancroft, in the first volume of his interesting History of the United States, gives an account of the early traffic of Europeans in slaves. In the middle ages the Venetians purchased white men, Christians and others, and sold them to the Saracens in Sicily and Spain. In England, the Anglo-Saxon nobility sold their servants as slaves to foreigners. The Portugues first imported negro slaves from Western Africa into Europe in 1444. Spain soon engaged in the traffic, and negro slaves abounded in some places in that kingdom. After America was discovered, the Indians of Hispaniola were imported into Spain and made slaves. The Spaniards visited the coasts of North America and kidnapped thousands of the Indians, whom they transported into slavery in Europe and the West Indies. Columbus himself enslaved five hundred native Americans and sent them to Spain that they might be publicly sold at Seville. The practice of selling North American Indians into foreign bondage continued near two centuries. Negro slavery was first introduced into America in 1501, by Spanish slaveholders, who emigrated with their negroes. A royal edict of Spain authorized negro slavery in America in 1603. King Ferdinand himself sent from Seville fifty slaves to labor in mines.—In 1511 the direct traffic in slaves between Africa and Hispaniola was enjoined by a royal ordinance. Las Casas, who had seen the Indians vanish away like dew before the cruelties of the Spaniards, suggested the expedient that negroes, who alone could endure severe toils, might be still further employed. This was in 1517.—The mistaken benevolence of Las Casas extended the slave trade which had been previously established.

Sir John Hawkins was the first Englishman that engaged in the slave trade. In 1562, he transported a large cargo of Africans to Hispaniola. In 1567, another expedition was prepared, Queen Elizabeth protected and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African city, and out of 8000 inhabitants, succeeded in seizing 200. James Smith, of Boston, and Thomas Keyser, first brought upon the colonies the guilt of participating in the African slave trade. In 1645 they imported a cargo of negroes from Africa. Throughout Massachussetts the cry of justice was raised against them as malefactors and murderdrs; the guilty men were committed for the offence, and the representatives of the people ordered the negroes to be restored to their native country, at the public charge. At a later period, there were both Indian and negro slaves in Massachusetts. In 1620, a Dutch ship entered James River and landed 20 negroes for sale. This is the sad epoch of the introduction of negro slavery into Virginia. For many years, the Dutch were principally concerned in the slave trade in the market of Virginia.—*Hampshire Gazette.*

Ancients of the Mississippi Valley.

One of the most interesting subjects which can engage the attention of the historian, the antiquarian, and the naturalist, is the monumental remains of the past, in the Valley of the Mississippi, described by Mr. Flint, and other travellers and sojourners in the far off West. By these accounts it appears that the impress of the leaves of the bread fruit tree, and the bamboo, have frequently been found in peat beds, and fossil coal formations in the neighborhood of the Ohio. Pebbles of disruption, vast masses of lead ore far from the mines, stratified rocks, earth and sands, specimens of organic, animal and vegetable remains, belonging to a tropical climate, clearly indicate some important and extensive changes, occasioned by fire or water, in the whole great valley of the Mississippi. Then the regular wells, the bricks, the medals, the implements of iron and copper, buried in a soil which must have been undisturbed for ages, with the alphabetic characters written on the cliffs, as plainly show that other races of men have existed and passed away! And what a world, says Mr. Flint, must that have been, when the mammoth and the megolenyx trod the plains and monstrous lizards, whose bones are now rescued from the soil, and which must have been, at least eighty feet in length, reared their heads from the rivers and the lakes.

The mighty remains of the past, to which we have alluded, indicate the existence of three distinct races of men, previous to the arrival of the existing white settlers. The monuments of the first or primitive races, are regular stone walls, wells stoned up, brick hearths, found in digging the Louisville canal, medals of copper and silver, swords and other implements of iron. Mr. Flint assures us that he has seen these strange and ancient swords. He has also examined a small iron shoe, like a horse shoe, encrusted with the rust of ages, and found far below the soil; and a copper axe weighing about two pounds, singularly tempered, and of peculiar construction. These relics, he thinks, must have belonged to a race of civilized men, who must have disappeared many centuries ago. To this race, he attributes the hieroglyphic character found on the limestone bluffs, the remains of cities and fortifications in Florida, and the regular banks of ancient live oaks set near them. The bricks found at Louisville were nineteen feet below the surface, in regular hearths, with the coals of the last domestic fire upon them! The bricks were hard, and longer in proportion to their width, than those of the present day.

To the second race of beings are attributed the vast mounds of earth, found throughout the whole western region, from Lake Erie and West Pennsylvania. Some of them contain skeletons of human beings, and display immense labor. Many of them are of regular mathematical figures, parallelograms, ellipsis, and sections of circles, showing the remains of gate-ways, and subterranean passages. Some of them are eighty feet in height, and have trees grown on them apparently of the age of five hundred years. They are generally of a soil differing from that which surrounds them, and they are most common in situations where it since has been found convenient to build towns and cities. One of these mounds was levelled in the centre of Chilicothe, and cart loads of human bones removed from it. One of these mounds may be seen in Cincinnati, in which a thin circular piece of gold alloyed with copper, was found last year. Another at St. Louis called the falling garden, is pointed out to strangers as a great curiosity. Many fragments of earthen ware, some of curious workmanship, have been dug throughout this vast region; some representing drinking vessels, some human heads and some idols. They all appeared to be moulded by the hand and hardened in the sun. These mounds and earthen implements, indicate a race inferior to the first which was acquainted with the use of iron.

The third race are the Indians, now existing in the western territories.

We have never travelled far enough to the west to view these mounds, or to examine their characters, but we can easily imagine the feelings of the philosophic traveller, as he stands on these remains of buried ages. In the profound silence and solitude of these vast regions, and above the bones of a buried world, how must he meditate upon the transitory state of human existence, when the only traces of the being of two races of men, are these strange memorials. On the very spot where he stands, generation after generation has stood, has lived, has warred, grown old and passed away, and not only their names, but their nation, their language, has perished, and utter oblivion has closed over their once populous abodes! We call this country the *New* World! It is old Age after age, and one physical revolution after another, has passed over it, but who shall tell its history?—*Bost. Trav.*

Number of Teachrs required in the United States.—In an article prepared with great care for the Annals of Education, August, 1833, we estimated that the whole number of white children in the United States, south of New York, from 5 to 15, stated in the census of 1830 at 1,840,000, could not then amount to less than 2,000,000. Pennsylvania has but 1 in 3 of its children at school; Kentucky but 1 in 9, according to the best estimates. If we considered the ratio of Pennsylvania as extending over the southern and western States, there are not less than 1,400,000 children destitute of common instruction. To supply these, estimating thirty pupils to a school, (which would probably be too large an allowance in the thinly settled portions of the country) would require 40,000 teachers for fixed schools; or if the plan of circuit schools should be adopted, and we suppose four as the average supplied by a single teacher, 10,000 would still be requisite to instruct those who are destitute of all instruction. To fill the places of those now employed, who are incompetent to their office, and who obtain employment only because, no persons of suitable qualifications can be found, would greatly enlarge this number. But in order to keep up the present inadequate supply of instruction, if we leave out of view all over 15 or under 5 years of age, the annual increase of the class of our population between 5 and 15, amounting to 75,000 a year, would require an annual increase of 2500 teachers for the new comers. In order to fill the vacancies which death and change of occupation are continually producing, the estimate must still be enlarged—even if we allow every incompetent teacher to keep his station—even if we neglect the multitude of emigrants who bring in whole families among us, in absolute ignorance.

The work to be done is indeed great—almost sufficient to discourage all effort. But if we are not prepared to abandon our country to ruin, its magnitude is only an additional reason which commands to BEGIN, and to trust to Providence for success, in a work which he will approve.

Oxford Students.—The crying evil of Oxford is repletion. Your ancestors may have drunk more, and I believe they did, but I defy them to have eaten more, than their descendants. In speaking, indeed, of the generality of the undergraduates, it is not too much to say that one third part of their time is spent in gormandizing, one third part in violent exercise to throw off the weight which oppresses them, and the remainder in deep drowsy slumber. The late breakfast, which equals in variety and quantity of food the morning meal of the voracious Yankee, is followed close by the huge luncheon. A ride is then absolutely necessary to enable the literary youth to do justice to the college dinner. This meal is succeeded by a wine party, then comes coffee, and then, though last not least, supper, or at all events a friendly compotion, before each student (studens a *non* studendo) retires for the poor remnant of the night to his own cell. A detailed account of the entertainments given by the young gentleman would not be credited on the continent, and your English fathers do not stand in need of information. The items in their son's unpaid bills will let them into the secret. Your Dons are indeed strange unaccountable creatures. Fondly attached to the present order of things, they yet suffer the rising aristocracy of England to plunge into more than Sybarite luxury, at a time when more than usual vigor is required by those who are to take an active part in public life. But not only is the intellect clouded, the morals are also corrupted by this wide-spread gluttony. Were not your distinguished countryman, Abernethy, already in his grave, I should purpose to have appointed inspecting physician to the University. Graduates and under-graduates alike should be committed to his charge; and after reviewing the collegiate bands, from the sleek dean with his portly semicircular protuberance, to the gawky freshman of eighteen, I doubt not the man of science would have given in his verdict with characteristic brevity—"Repletion—nothing but repletion."—*Letter to a noble Lord by a Foreigner.*

Children's Department.

My Sister.

One morning in my early life, I remember to have been playing with a younger sister, not then three years old. It was one of those bright mornings in spring, that bring joy and life to the heart, and diffuse gladness and animation through all the tribes of living creatures. Our feelings were in perfect harmony with the universal gladness of nature. Even now I seem to hear the merry laugh of my little sister, as she followed me through the winding alleys of the garden, her cheek suffused with the glow of health and animation, and her waving hair floating in the wind.

She was an only sister, the sole companion of all my childish sports. We were constantly together; and my young heart went out to hers, with all the affection, all the fondness, of which childhood is capable. Nothing afforded me enjoyment in which she did not participate; no amusement was sought, which we could not share together.

That morning we had prolonged our play till near the hour of breakfast, with undiminished ardor, when at some slight provocation, my impetuous nature broke forth, and in my anger, *I struck* my little sister a blow with my hand. She turned to me with an appealing look, and the large tears came into her eyes. Her heart was too full to allow her to speak, and shame made me silent. At that moment the breakfast bell summoned us away, and we returned to the house without exchanging a word. The excitement of play was over, and as she sat beside my mother at breakfast, I perceived by occasional stolen glances at her, that she was pale and sad. A tear seemed ready to start in her eye, which all her little self-possession could scarcely repress. It was only when my mother inquired if she was ill, that she drank her coffee, and endeavored to eat. I was ashamed and grieved, and inwardly resolved to embrace the first opportunity when we were alone, to throw my arms around her neck, and entreat her forgiveness.

When breakfast was ended, my mother retired with her into her own room, directing me in the mean time to sit down to my lesson. I seated myself by the window and ran over my lesson, but did not learn it. My thoughts were perpetually recurring to the scene in the garden, and at table. It was long before my mother returned, and when she did, it was with an agitated look, and hurried step, to tell me that my poor Ellen was very ill. I asked eagerly if I might go to her, but was not permitted, lest I should disturb her. A physician was called, and every means used for her recovery, but to no purpose. The disease, which was in her head, constantly increased in violence, and she became delirious. It was not until evening that I was permitted to see her. She was a little recovered from the severity of her pain, and lay with her eyes closed, and her little hand resting on the pillow beneath her head. How I longed to tell her the sorrow I felt for my unkindness to her in the morning and how much I had suffered for it during the day. But I was forbidden to speak to her, and was soon taken out of the room. During the night, and the day following, she continued to grow worse. I saw her several times, but she was always insensible of my presence. Once indeed, she showed some signs of consciousness, and asked for me, but immediately relapsed into her former state.

On the morning of the third day I rose at an early hour, and repaired to the sick room. My mother was sitting by the bed. As I entered, she drew me to her, and for some was silent, while the tears flowed fast down her face. I first learned that my sweet sister was dead, as my mother drew aside the curtain that concealed her from me. I felt as though my heart would break. The remembrance of her affection for me, and my last unkind deed, revived in my mind; and burying my face in the folds of the curtain, I wept long and bitterly.

* * * * * *

I saw her laid in the coffin, and lowered into the grave. I almost wished to lie down there with her, if so I might see once more her smile, and hear her forgiveness pronounced in her sweet voice.

Years have passed away, and I am now a man—but never does the recollection of this incident of my early life fail to awaken bitter feelings of grief and remorse. And never do I see my young friends exchanging looks, or words of anger, without thinking of my last play time with my own loved Ellen.—*Religious Magazine.*

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March*. The courses are:

Anatomy and Surgery, by Dr. Dudley.
Institutes of Medicine and Clinical Practice, by Dr. Caldwell.
Theory and Practice of Physic, by Dr. Cook.
Obstetrics and Diseases of Women and Children, by Dr. Richardson.
Materia Medica and Medical Botany, by Dr. Short.
Chemistry and Pharmacy, by Dr. Yandall.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
Lexington, August 6, 1834. 4-3m

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

BOOKS.

A FEW copies Scott's Commentaries on the Old and New Testaments in 3 Vols. at $8. *ALSO*—Henry, in 3 and 6 Vols. at $12. A. T. SKILLMAN.
June 17th, 1834

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c. very low at wholesale for cash.

A. T. SKILLMAN.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. Saguez's, of New-York, new invented SELF-VARYING RULE: Reports of Spring Fashions, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sgourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.
Lexington, June 17, 1834.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. Thomas Stagner, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 2, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Duddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

TRUSSES.

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 21, 1833. 3-by

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. Davidson and Mr. Luther H. Van Doren, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. Livingston Van Doren, late of New York, assisted by the Rev. Isaac Van Doren and Lady, together with other competent Professors and Instructresses.

Mr. W. Iucho, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexington, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, Prunes, Currants, Pepper, Alspice, 5 lbs. $1.
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents. Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 28, 1824.

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear: also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf